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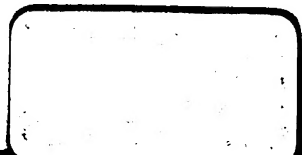
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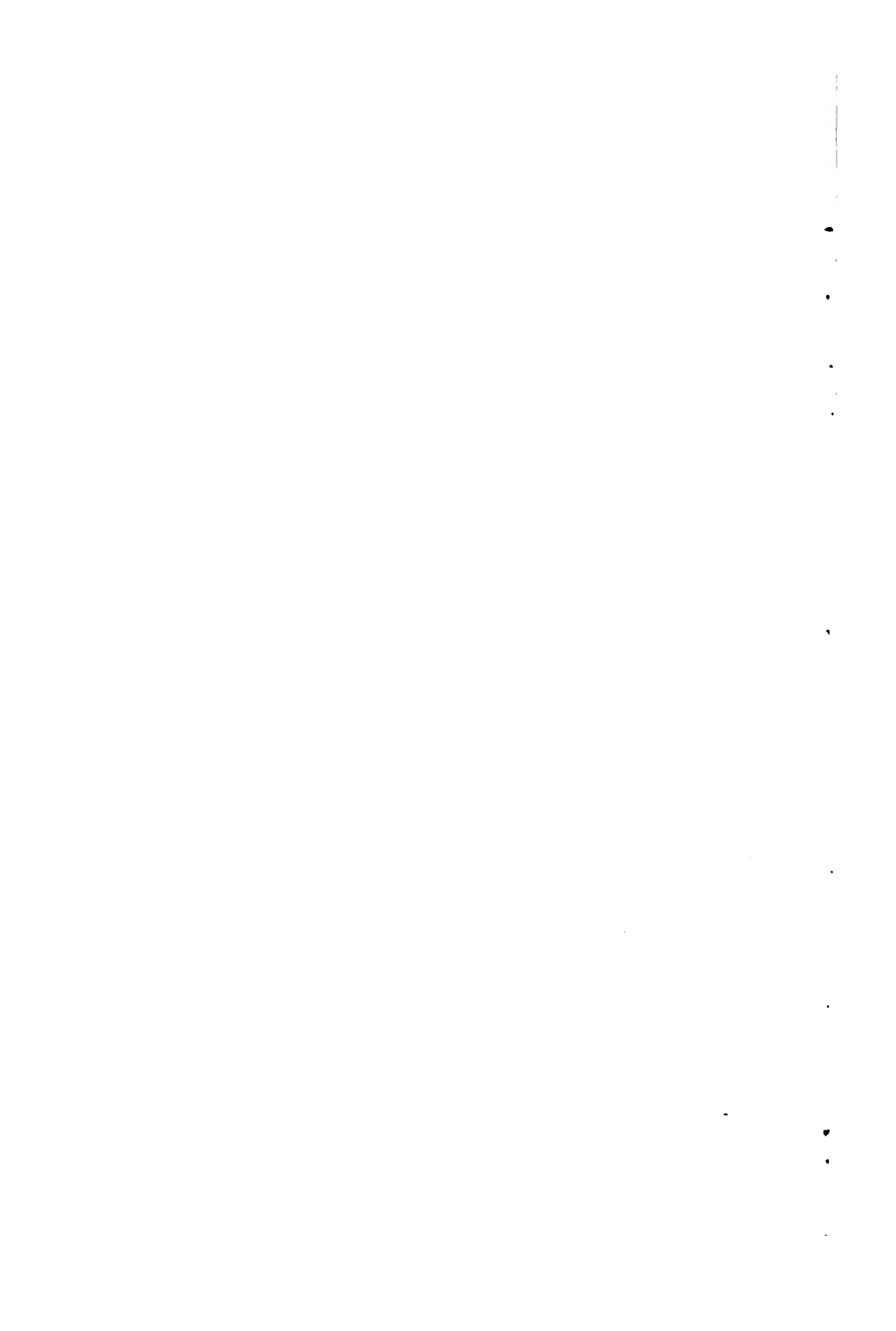




THE

HIPPOLYTUS

OF EURIPIDES.



THE
HIPPOLYTUS

OF

EURIPIDES,

WITH

CRITICAL AND EXPLANATORY NOTES,

BY

F. A. STILWELL FREELAND, B.A.,

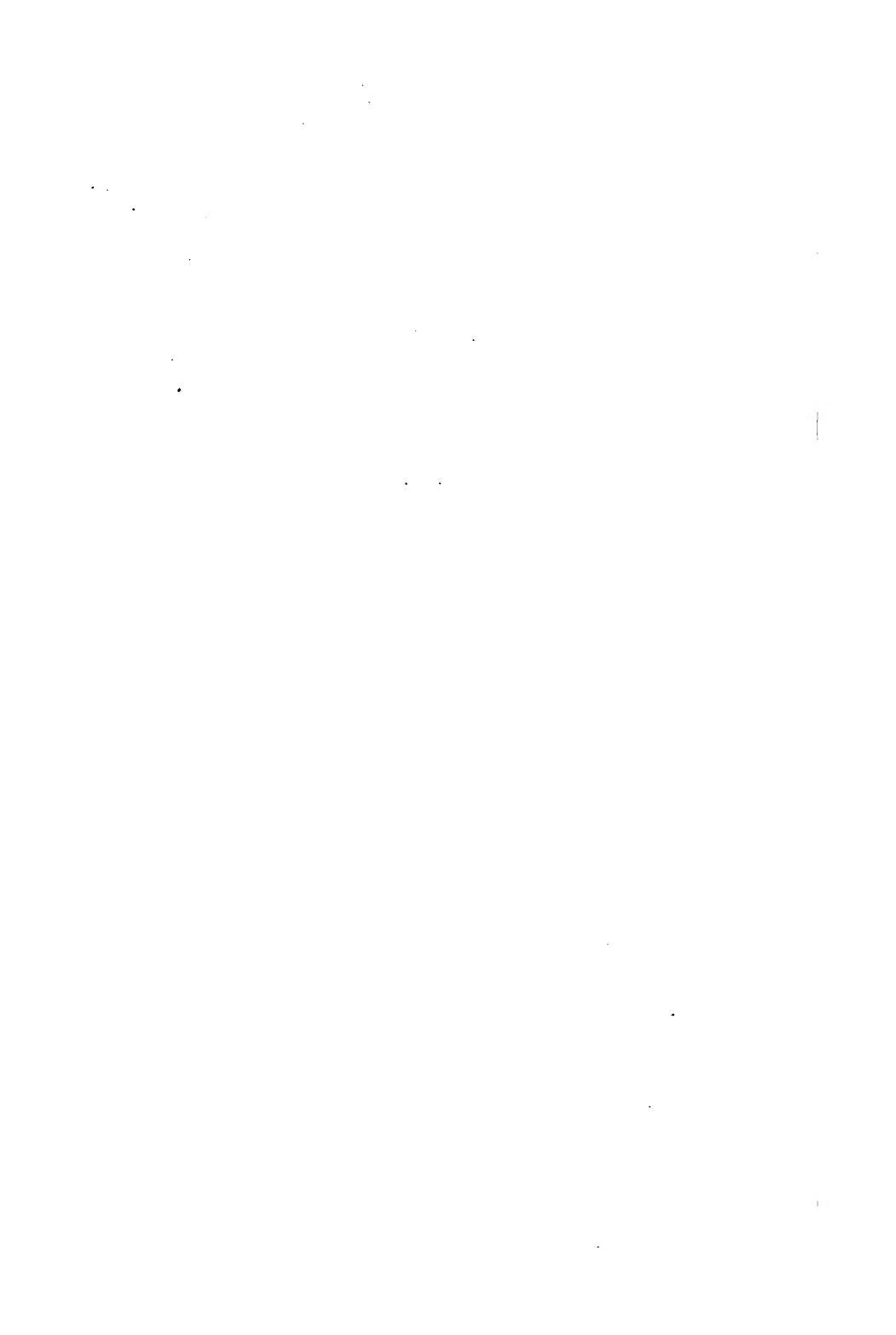
*Scholar and Exhibitioner of Magdalene
College, Cambridge.*



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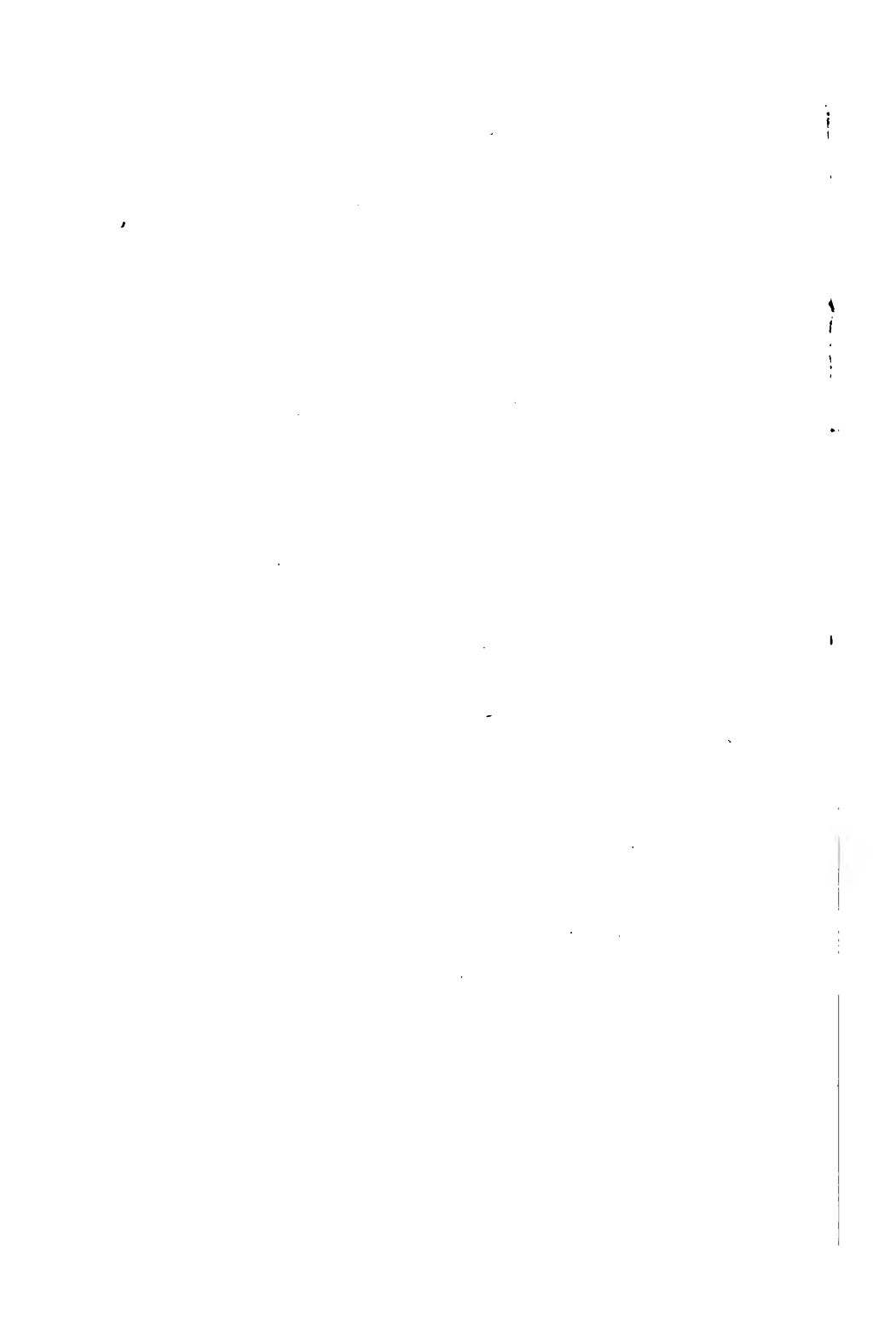
P R E F A C E.

THE selection of "the Hippolytus" for the Previous Examination of 1877 induced me to revise and increase, under great pressure from other work, notes which I had already prepared with a somewhat different purpose.

Remembering the evil fortune that in my school days betell those who were ignorant of certain first principles of the Greek language, I endeavoured to collect such information as might enable any, who so desired, by the aid of Madvig's Greek Syntax and a careful comparison of the REFERENCES in the Notes, to hold themselves tolerably free from 'unpardonable' mistakes. In short, I hoped to assist PRIVATE WORK in 'the studies.' If labours, which were heavy to me, be thus lightened for others, I shall be content.

My best thanks are due to Dr. KENNEDY, Regius Professor of Greek, and late Head Master of Shrewsbury, for much kindness and encouragement in this, as in all my work; I have also to acknowledge the assistance rendered me by Mr. W. ENGLISH, of St. John's, and Mr. A. H. SMITH, of Sidney, in the revision of the notes and translation.

CAMBRIDGE, *July*, 1876.



INTRODUCTION.

EURIPIDES was born at Salamis, B.C. 480, on the day on which the fleet of Xerxes was defeated by the Greeks, which thus serves as a point of connexion for the greatest Tragic poets of Greece; for Æschylus was one of the victors on the occasion, and the young Sophocles danced at the triumph. Euripides was originally intended by his father for an athlete, but he turned his attention to painting, then studied rhetoric under Prodicus, and philosophy under Anaxagoras. To this early education we may ascribe many of the rhetorical and philosophical passages found in his works.

From Athens he retired to Magnesia, and afterwards took up his residence in Macedonia, where he lived for some time at the Court of Archelaus, and where he found a grave. Archelaus erected a monument with the epitaph "Thy memory, Oh Euripides, will never perish." The Athenians wrote—

" All Greece is the monument of Euripides,
The Macedonian earth covers only his bones."

Of the plays that have come down to us, the *Hippolytus* is one of the finest and most carefully finished. The poet seems to have aimed at portraying the workings of a woman's heart, when irresistibly and in her own despite drawn astray by the machinations of a malignant deity. Aphrodite is incensed at the preference shewn by the chaste Hippolytus for Artemis. To compass her revenge, she inspires Phædra with a fatal passion for her step son; this the Queen endeavours by every means in her power to overcome. She buries her love in her own bosom (398),

but in vain; she then tries to suppress it by the exercise of "self-control" (398), with a result equally fruitless.

At this point her nurse, a worldly minded though affectionate servant, who had wormed her mistress' secret from her (352), ruins everything, by telling Hippolytus with the hope that he may return her love. Hippolytus rejects the invitation with scorn, and though bound to secrecy, seems strongly inclined to disclose the matter to Theseus, declaring that his promise was obtained *unfairly* (612). He launches out into bitter invective against women in general (614—666), but is prevailed on to await passively the return of Theseus. Phædra, in despair of preserving her fair fame, determines to die, and hangs herself. The king on his return finds his wife dead, and a letter in her hand inculcating Hippolytus. Carried away by a passion of grief and rage, he invokes against his son one of the three curses or wishes promised him by Poseidon, and banishes him from the land. The god sends a bull from the sea, which frightens the horses of Hippolytus. The chariot is upset and Hippolytus seriously hurt. Artemis (1285) now reveals to Theseus the true state of the case. The king is stricken with remorse, but is told by the goddess that his sin, though grievous, is not hopeless, inasmuch as Cupris willed that such should be (1325). Hippolytus is now brought in in a dying state, but the father and son are reconciled, and the former absolved from blood-guiltiness (1449) by his son's forgiveness.

Phædra throughout is represented as of good intentions, but impelled to her ruin by the wiles of Cupris, one cannot but sympathise with her. The "chaste Hippolytus," on the other hand, is so fully aware of his own virtues, and so eager to speak of them, that he inspires a modern reader with something very like disgust.

ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

ΙΠΠΟΛΥΤΟΥ ΠΡΟΘΕΣΙΣ.

Θησεύς μὲν ἦν Αἴθρας καὶ Ποσειδῶνος, βασιλεὺς δὲ Ἀθηναίων· γήμας δὲ μίαν τῶν Ἀμαζονίδων Ἴππολύτην, Ἴππόλυτον ἐγέννησε κάλλιε τε καὶ σωφροσύνη διαφέροντα. ἐπεὶ δὲ ἡ συνοικοῦσα τὸν βίον μετήλλαξεν, ἐπεισηγάγετο Κρητικὴν γυναῖκα, τὴν Μίνω τοῦ 5 Κρητῶν βασιλέως θυγατέρα Φαίδραν. ὁ δὲ Θησεύς Πάλλαντα ἓνα τῶν συγγενῶν φονεύσας φεύγει εἰς Τροϊζῆνα μετὰ τῆς γυναικός, οὗ συνέβαινε τὸν Ἴππόλυτον παρὰ Πιπθεΐ τρέφεσθαι· θεασαμένη δὲ τὸν νεανίσκου ἢ Φαίδρα εἰς ἐπιθυμίαν ὄλισθεν, οὐκ ἀκό- 10 λαστος οὔσα, πληροῦσα δὲ Ἀφροδίτης μῆνιν, ἢ τὸν Ἴππόλυτον διὰ σωφροσύνην ἀνελεῖν κρίνασα, τέλος τοῖς προτεθείσιν ἔθηκε. στέγουσα δὲ τὴν νόσον χρόνῳ πρὸς τὴν τροφὸν δηλώσαι ἠναγκάσθη, κατεπαγγεिलाμένην αὐτῇ βοηθήσειν· ἦτις κατὰ τὴν προαίρε- 15 σιν λόγους προσήνεγκε τῷ νεατρίσκῳ. τραχυνόμενον δὲ αὐτὸν ἢ Φαίδρα καταμαθοῦσα τῇ μὲν τροφῷ ἐπέπληξεν, αὐτὴν δὲ ἀνήρτησε. καθ' ὃν καιρὸν φανεῖς Θησεύς καὶ καθελεῖν σπεύδων τὴν ἀπηγγουισμένην, εὔρεν αὐτῇ προσηρητημένην δέλτον, δι' ἧς Ἴππολύτου 20 φθορὰν κατηγορεῖ καὶ ἐπιβουλήν. πιστεύσας δὲ τοῖς γεγραμμένοις τὸν μὲν Ἴππόλυτον ἐπέταξε φεύγειν, αὐτὸς δὲ τῷ Ποσειδῶνι ἀρὰς ἔθετο, ὧν ἐπακούσας ὁ θεὸς τὸν Ἴππόλυτον διέφθειρεν. Ἄρτεμις δὲ τῶν γεγεννημένων ἕκαστον διασαφῆσασα Θησεΐ, τὴν μὲν Φαί- 25 δραν οὐ κατεμέμψατο, τοῦτον δὲ παρεμυθίσατο υἱοῦ καὶ γυναικὸς στερηθέντα· τῷ δὲ Ἴππολύτῳ τιμὰς ἔφη γῆς ἐγκαταστήσεσθαι.

Ἡ σκηνὴ τοῦ δράματος ἐν Τροίῃσι κείτα .ι.ε.δι-
δάχθη ἐπὶ Ἐπαμείνουτος ἄρχοντος Ὀλυμπιάδι πζ ἔτει
β δ'. πρῶτος Εὐριπίδης, δεύτερος Ἴοφῶν, τρίτος Ἴων.
ἔστι δὲ οὗτος Ἰππόλυτος δεύτερος, καὶ ΣΤΕΦΑΝΙΑΣ
προσαγορευόμενος. ἐμφαίνεται δὲ ὕστερος γεγραμ-
μένος· τὸ γὰρ ἀπρεπὲς καὶ κατηγορίας ἄξιον ἐν τούτῳ
διώρθωται τῷ δράματι. τὸ δὲ δράμα τῶν πρώτων.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΦΡΟΔΙΤΗ.

ΙΠΠΟΛΥΤΟΣ.

ΘΕΡΑΠΟΝΤΕΣ.

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.

ΤΡΟΦΟΣ.

ΦΑΙΔΡΑ.

ΕΞΑΓΓΕΛΟΣ.

ΘΗΣΕΥΣ.

ΑΓΓΕΛΟΣ.

ΑΡΤΕΜΙΣ.

ΕΤΡΙΠΙΔΟΥ

ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

— 0:0 —

ΑΦ. Πολλή μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος
 θεὰ κέκλημαι Κύπρις· οὐρανοῦ τ' ἔσω
 ὅσοι τε πόντου θερμόνων τ' Ἀτλαντικῶν
 ναλουσιν ἔσω φῶς ὀρῶντες ἡλίου,
 τοὺς μὲν σέβοντας τὰμὰ πρεσβένω κράτη, 5
 σφάλλω δ' ὅσοι φρονούσιν εἰς ἡμᾶς μέγα.
 ἔνεστι γὰρ δὴ κὰν θεῶν γένει τόδε,
 τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο.
 δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·

1—57. Aphrodite speaks. She declares that Hippolytus must be punished for preferring Artemis to herself, and explains what the punishment will be.

1. πολλή = μεγάλη. cf. 443. Κύρις γὰρ οὐ φορητόν, ἦν πολλὴ ῥυθ̄.

2. κέκλημαι, &c. my name is Cypriis: this use of καλεῖν not uncommon in Greek poets.

— ἔσω, here = ἐνδόν: ἔσω generally expresses "motion."

3. ὅσοι catches up βροτοῖσι in line I. "of all who dwell within heaven and who (dwell) within the Euxine and Atlantic, &c.

πόντου, i.e. the Euxine: It almost always has this sense in Greek Classics.

τερμ. Ἀτλαντ. The pillars of Hercules. The sea lying between these two points was almost all that was known to Greek navigators.

5. πρεσβένω = antiquiores habeo.

6. φρονεῖν μέγα = to be haughty: Madvig Greek Syntax, § 27 (229) says Verbs which in themselves cannot govern an object accusative, may take the neuter accusative of an adjective which serves to characterize the measure and extent of the action.

Cf. Dem. 37. 3. Δεῖμαι μέτρια καὶ δίκαια ὑμῶν.

Xen. Oec. 24. Κύριος... ἀλλατ' ἐφιλοφρονεῖτο καὶ κ. τ. λ.

7. ἔνεστι. "There is inherent in" ἔξεστιν = It is allowed, i.e., there is no law to prevent it.

πάρεστιν = It is present to one, i.e., there is an opportunity of doing.

ἔνεστιν = It is inherent in, i.e., the nature of the case permits.

ὁ γὰρ με Θησέως παῖς, Ἀμαζόνος τόκος 10
 Ἴππόλυτος, ἀγνοῦ Πιτθέως παιδεύματα,
 μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας
 λέγει κακίστην δαιμόνων πεφυκέναι,
 ἀναίνεται δὲ λέκτρα κοῦ ψαύει γάμων·
 Φοίβου δ' ἀδελφὴν Ἄρτεμιν Διὸς κόρη 15
 τιμᾷ μεγίστην δαιμόνων ἡγούμενος·
 χλωρὰν δ' ἀν' ὕλην παρθένω ξυνὼν ἀεὶ
 κυσὶν ταχείαις θήρας ἐξαιρεῖ χθονός,
 μελίζω βροτέας προσπεσῶν ὀμιλίας.
 τοῦτοισι μὲν νυν οὐ φθονῶ· τί γὰρ με δεῖ; 20
 ἃ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι
 Ἴππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ
 πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.
 ἐλθόντα γὰρ νιν Πιτθέως ποτ' ἐκ δόμων
 σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων 25
 Πανδύλιος γῆν πατρὸς εὐγενῆς δάμαρ

10. *με* is out of place: it is governed by λέγει: Its juxtaposition to Θησέως παῖς is for the sake of antithesis, to make emphasis.

11. *παιδεύματα Πιτθέως*. Pittheus, king of Trozene, celebrated for his learning—he educated Hippolytus—and was Grandfather of Theseus.

17. *ξυνὼν ἀεὶ*: ever with her (Artemis) but she was perfectly invisible all the time; cf. line 86. *δμῶδ' οὐχ ὄρων τὸ σόν*: The *ἀεὶ* is not mere padding to fill the line; Aphrodite's grievance is that Hippolytus spends *all* his time with Artemis to the neglect of herself.

19. *προσπεσῶν*. "having fallen upon greater than, &c." This use of *προσπεσῶν* is rare and curious.

23. *προκόψασα*: The construction is broken: *δεῖ* would be right if we had *προκόψασαν*, as it is we should expect *δέομαι*.

προκόπτειν = "to forward a work," metaph. from preparing a road by cutting down trees and obstacles in the way, cf. Latin *decido* = settle a dispute in the shortest way.

24. *γὰρ*. not to be translated. It is here used (as frequently) to introduce a narrative.

25. *μυστηρ*. The rites of the dread Goddesses, *αἱ Σεμναί*. The Greeks, through fear of speaking an ill-omened word called them *αἱ Εὐμενίδαί*.

cf. *Soph.* *O. C.* 90: Hippolytus' answer infra 100, shews that he understood the *σεμνὴν δαίμονα* of 99 in this sense; whereas Cupris was meant.

ἰδοῦσα Φαίδρα καρδίαν κατέσχετο
 ἔρωτι δεινῶ τοῖς ἑμοῖς βουλεύμασι.
 καὶ πρὶν μὲν ἔλθειν τήνδε γῆν Τροίξηνιαν,
 πέτραν παρ' αὐτὴν Παλλάδος κατόψιον 30
 γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,
 ἐρώσ' ἔρωτ' ἔκδημον· Ἴππολύτῳ δ' ἐπι
 τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεάν.
 ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα,
 μίασμα φεύγων αἵματος Παλλαντιδῶν, 35
 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
 ἐνιαυσίαν ἔκδημον αἰνέσας φυγῆν,
 ἐνταῦθα δὲ στένουσα κάκπεπληγμένη
 κέντροις ἔρωτος ἢ τάλαι' ἀπόλλυται
 σιγῇ· σύνοιδε δ' οὔτις οἰκετῶν νόσον. 40
 ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα δεῖ πεσεῖν·
 δείξω δὲ Θησεῖ πρᾶγμα, κάκφανήσεται.

27. καρδ. κατεσχετο. notice the use of the middle: "had her heart seized with love." English idiom, "her heart was inspired with love."

30. ἐγκαθείσατο παρ' αὐτὴν. Pregnant use of preposition; "founded it up to the very rock," i.e. brought the material to the rock and founded the shrine there.

— κατόψιον γῆς, "looking down upon." cf. *Æsch. Agam.* 290.

— πέτρα παλλάδος. The Acropolis at Athens.

32. ἔκδημον. Being filled with love of one in a foreign land: (var. lect. ἔκδηλον = love for one removed from sight. Monk admits ἔκδημον into his text, but thinks both this and the next line are spurious. I have taken ἔκδημον.

— Ἴππολύτῳ δ' ἐπι. To conciliate Hippolytus' love, lit. with a view to Hippolytus.

33. τὸ λοιπὸν. Used in affirmative sentences, and refers to duration of time. τοῦ λοιποῦ = in negative sentences, to a single point of time.

35. φεύγων. In exile opp. to διαίκων. Theseus had slain the Pallantidæ for an attack on his sovereignty at Athens.

37. εν. φύγην αἰνέσας. Having thought it prudent to go abroad for a year. For this use of αἰνεῖν and ἔπαινεῖν = to think advisable, cf. Eur. *Alcest.* 2.

41. πεσεῖν. To fall vainly, i.e. unheeded.

καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα
 κτενεῖ πατὴρ ἀραῖσι, ἃς ὁ πόντιος
 ἀναξ Ποσειδῶν ᾤπασεν Θησεῖ γέρας, 45
 μηδὲν μάταιον εἰς τρεῖς εὐξασθαι θεῶ.
 ἢ δ' εὐκλεῆς μὲν, ἀλλ' ὄμως ἀπόλλυται,
 Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν
 τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
 δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν. 50
 ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησεῶς
 στείνοντα θήρας μόχθον ἐκλελουπῶτα,
 Ἴππόλυτον, ἔξω τῶνδε βήσομαι τόπων.
 πολὺς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπους
 κῶμος λέλακεν Ἄρτεμιν τιμῶν θεῶν 55
 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεφωγμένας πύλας
 Ἄιδου, φάος δὲ λολισθίου βλέπων τόδε.

57—87. Hippolytus approaches with attendants: they sing a short ode to Artemis, and Hippolytus offers her a chaplet.

43. *πεφυκότα*. The man who is in his very nature our enemy. Nauck reads *νεανίαν*.

46. *μηδὲν ἐν τρεῖς εὐξ. ματ.* That up to the third wish nothing should be asked in vain.

cf. Soph. *Ph.* 678. 13. *τιν' οὐ παλαίους ἐν τρεῖς ἐκβάλλοι θεῶν;*

47. *ἀπόλλυται*. Notice the present tense: is on the point of dying, almost = *ὀλεῖται*. for *μὲν...ἀλλ' ὄμως*, cf. *Bacchæ* 1026. *ὡν σε στενάξω, δούλος ὢν μὲν ἀλλ' ὄμως*.

48. *μὴ οὐ* with the Infinitive follows verbs of preventing, denying, hesitating, distrusting, but under the same limitation as the Latin "Quin," namely, that a negative must be joined with the principal verb. (N.B.—The negative may take the form of an interrogative.)

cf. Plat. *Gorg.* § 509. *οὐδεὶς οἴσεται ἑστίν ἕλλως λέγων μὴ οὐ καταγέλαστος εἶναι*.

Compare *Æsch. P. V.* 465. Soph. *Ajax* 540. and Plat. *Gorg.* p. 461 C.

51. *ἀλλ'...γὰρ*. *ἀλλά* goes with *βήσομαι*. *εἰσορῶ γὰρ* is a kind of parenthesis, and gives the reason for *βήσομαι*:

57. *λολισθίου*. Prædicative, looking on this day last. *οὐ γὰρ οἶδ'*: Had they known of his approaching death they would not have sung ὕμνοι (joyful songs).

- III. ἔπεσθ' ἄδοντες ἔπεσθε
τὰν Διὸς οὐρανίαν
Ἄρτεμιν, ἧ μελόμεσθα. 60
- ΘΕ. πότνια πότνια σεμνοτάτα,
Ζανὸς γένεθλον,
χαῖρε χαῖρέ μοι, ὦ κόρα
Λατοῦς Ἄρτεμι καὶ Διός,
κυλλίστα πολὺ παρθένων,
ἃ μέγαν κατ' οὐρανὸν
ναίεις εὐπατέρειαν αὐλάν,
Ζανὸς πολύχρυσόν οἶκον. 65
χαῖρέ μοι, ὦ καλλίστα
καλλίστα τῶν κατ' Ὀλυμπον
παρθένων, Ἄρτεμι. 70
- III. σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,
ἐνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ 75
οὔτ' ἦλθέ πω σίδηρος, ἀλλ' ἀκήρατον
μέλισσα λειμῶν' ἑαρινὸν διέρχεται.
Αἰδῶς δὲ ποταμίαισι κηπεύει δρόσοις,
ἔσοις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει
τὸ σωφρονεῖν εἰληχεν εἰς τὰ πάνθ' ὁμῶς, 80
τούτοις δρέπεσθαι· τοῖς κακοῖσι δ' οὐ θέμις.
ἀλλ' ὦ φίλη δέσποινα, χρυσέας κόμης

59. τὰν Διός. Understand κόρη.

68. εὐπατέρειαν. This epithet is applied to Helen by Homer. It occurs nowhere else in Euripides.

79. ἔσοις διδακτὸν μηδέν. cf. Shakespeare, *Cymbeline* iv. 2.

'Tis wonder
That an invisible instinct should frame them
To Royalty unlearned, honour untaught,
Civility, not seen from other men.

— A various reading is ἔσοις διδακτον, which Monk adopts, saying that εἰληχεν = contigit in a neuter sense is unusual. But it occurs in Eur. *Helen*. 214, intransitively at any rate. Monk says that the M.SS. and old editions read ἔσοις.

- ἀνάδημα δέξαι χειρὸς εὖσεβοῦς ἄπο.
 μόνω γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν·
 σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι, 85
 κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὄρων τὸ σόν.
 τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου.
- ΘΕ. ἄναξ, θεοὺς γὰρ δεσπότης καλεῖν χρεῶν,
 ἄρ' ἂν τί μου δέξαιο βουλευσάντος εὖ;
- ΙΠ. καὶ κάρτα γ' ἢ γὰρ οὐ σοφοὶ φαίνοίμεθ' ἄν. 90
- ΘΕ. οἶσθ' οὖν βροτοῖσιν δεσθεύσθηκα νόμος,
 ΙΠ. οὐκ οἶδα· τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι;
 ΘΕ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον;
 ΙΠ. ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν;
 ΘΕ. ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις; 95
 ΙΠ. πλεῖστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.
 ΘΕ. ἢ καὶ θεοῖσι ταῦτ' ἐλπίζεις τόδε;
 ΙΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.
 ΘΕ. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσενέπεις;
 ΙΠ. τίς; εὐλαβοῦ δὲ μή τι σοῦ σφαλῆ στόμα. 100

From 88—120 there is a dialogue between Hippolytus and attendants.

86. Compare 17 *supra* and 1391 *infra*.

87. Compare Soph. *O.C.* 91, and Eur. *Elect.* 956, for the metaphor; such phrases as these should be carefully noted by a school-boy for future use in Greek verse.

90. Understand *εἰ μὴ δεξαίμεθα* from line 89.

93. τὸ σεμνὸν here = haughtiness. It has almost the same force as the Latin *Improbis* = unconscionable.

Compare Eur. *Medea* 215. The attendants wish to shew that as this kind of τὸ σεμνὸν is disagreeable to men, so it is with the Gods (line 97).

94. ἀχθεινός = βάρυς = odious, a bore.

98. εἴπερ γε... χρώμεθα. Yes, if, &c. Here γε answers yes with emphasis to the question in line 97. γε can be introduced with effect in composition. The student may refer to Madvig's Greek Syntax for its use, but his best guide will be his own observation.

99. σεμνὴν δαίμονα. Here σεμνὴν is a 'double entendre,' the attendant applies the epithet in its ordinary sense of 'revered,' 'great.' Whereas Hippolytus thinks that she uses it in its technical meaning of one of the Eumenidæ (*dread Goddess*).

- ΘΕ. τήνδ' ἢ πύλαισι σαῖς ἐφέστηκεν Κύπρις.
 ΙΠ. πρόσωθεν αὐτήν ἀγνὸς ὧν ἀσπάζομαι.
 ΘΕ. σεμνὴ γε μέντοι κάπσισημος ἐν βροτοῖς.
 ΙΠ. ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει.
 ΘΕ. εὐδαιμονοίης νοῦν ἔχων ὅσον σε δεῖ. 105
 ΙΠ. οὐδεῖς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.
 ΘΕ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι χρεῶν.
 ΙΠ. χωρεῖτ', ὄπαδοί, καὶ παρελθόντες δόμους
 σίτων μέλεσθε· τερπνὸν ἐκ κυραγίας
 τράπεζα πλήρης· καὶ καταψήχειν χρεῶν 110
 ἵππους, ὅπως ἂν ἄρμασι ζεύξας ἵπο
 βορᾶς κορεσθεῖς γυμνάσω τὰ πρόσφορα·
 τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.
 ΘΕ. ἡμεῖς δέ, τοὺς νέους γὰρ οὐ μιμητέον,
 φρονούντες οὕτως ὡς πρέπει δούλοις λέγειν, 115
 προσευξόμεσθα τοῖσι σοῖς ἀγάλμασι,
 δέσποινα Κύπρι. χρῆ δὲ συγγνώμην ἔχειν,
 εἴ τις σ' ὑφ' ἧβης σπλάγγχον ἔντονον φέρων
 μάταια βάζει· μὴ δόκει τούτου κλύειν·
 σοφωτέρους γὰρ χρῆ βροτῶν εἶναι θεοῦς. 120

101. Notice the emphatic positions at the ends of the line of the words *Κύπρις* and *τήνδε*. Translate, "The lady yonder who watches over your gates, Cupris that is." By *τήνδε* the attendant would seem to indicate with the finger some statue of Cupris over the gates.

102. *ἀσπάζομαι*: as used by Aristophanes was the new-fashioned salutation on meeting, *χαῖρε* the old form.

104. *ἄλλοισιν ἄλλος*. *Always* = one to one, another to another, when conjoined in this manner. Translate "some people respect some gods and men, others others, i.e. different people respect different, &c.

113. *πόλλα χαίρειν* (purposely ambiguous). It may mean "Good bye for good," or All hail! Hippolytus means the first.

119. *μὴ δόκει κλύειν*. Pretend not to hear. For this use of *μὴ δοκεῖν* = dissimulare. Compare Eur. *Med.* 67. *ἤκουσά του λέγοντος οὐ δοκῶν κλύειν*, also Aristoph. *Εκαστ* 631 (Holden), *Fax* 996 (1051), Eur. *Alcest.* 957, *Hippolytus* 463.

120. *σοφωτέρους*. More clever. *σοφία* is an intellectual virtue. *σωφροσύνη*: a moral virtue, temperance in its widest sense—"discretion."

ΧΟ.	Ἵκεανοῦ τις ὕδωρ	στρ.
	στάζουσα πέτρα λέγεται	
	βαπτὰν κάλπισι ῥυτὰν	
	παγὰν προΐεισα κρημνῶν,	
	ὄθι μοί τις ἦν φίλα,	125
	πορφύρεα φάρεα	
	ποταμία δρόσῳ	
	τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας	
	εὐαλίῳ κατέβαλλ'· ὄθεν μοι	
	πρώτα φάτις ἦλθε δέσποιναν	130
	τειρομέναν νοσερᾶ	ἀντ.
	κοίτῃ δέμας ἐντὸς ἔχειν	
	οἴκων, λεπτὰ δὲ φάρη	
	ξανθὰν κεφαλὰν σκιάζειν.	
	τριτάταν δὲ νιν κλύω	135
	τάνδε κατ' ἀμβροσίῳ	
	στόματος ἀμέραν	
	Δάματρος ἀκτᾶς δέμας ἀγνὸν ἴσχειν,	
	κρυπτῷ πάθει θανάτου θέλουσαν	
	κέλσαι ποτὶ τέρμα δύστανον.	140
	σὺ γὰρ ἔνθεος, ὦ κούρα,	στρ.
	εἴτ' ἐκ Πανὸς εἶθ' Ἐκάτας	

121—175. The chorus of Troezenian women come, saying they have heard a rumour that Phædra is ill.

133. ἀκτᾶς δέμας ἀγνὸν ἴσχειν: pure from bread of Demeter down her ambrosial throat, for ἀγνὸν with Gen. in this sense, cf. Plato *Legg.* 759 C. and *infra* 1003.

139. κρυπτῷ. Predicative, it adds to the idea of death. Translate "With her woe undiscovered."

140. κέλσαι. Homer uses κέλλειν in sense of running a ship on shore, and the notion of reaching a haven pursues the word through all its metaphors.

142. ἐκ πανός. Pan, the inspirer of madness: cf. *πανικός φόβος*.

ἡ σεμνῶν Κορυβάντων
 ἡ ματρὸς ὀρείας φοιτᾶς,
 σὺδ' ἀμφὶ τὰν πολύθηρον 145
 Δίκτυναν ἀμπλακίαις
 ἀνίερος ἀθύτων πελάνων τρύχει.
 φοιτᾶ γὰρ καὶ διὰ λίμνας
 χέρσον θ' ὑπὲρ πελάγους
 δύναισιν νοτίας ἄλμας. 150
 ἡ πόσιν τὸν Ἐρεχθειδᾶν
 ἀρχαγὸν τὸν εὐπατρίδαν
 ποιμαίνει τις ἐν οἴκοις
 κρυπτὰ κοίτα λεχέων σῶν;
 ἡ ναυβάτας τις ἔπλευσεν 155
 Κρήτας ἔξορμος ἀνήρ
 λιμένα τὸν εὐξεινότατον ναύταις,
 φάμαν πέμπων βασιλείᾳ,
 λύπα δ' ὑπὲρ παθέων
 εὐναία δέδεται ψυχάν; 160
 φιλεῖ δὲ τᾷ δυστρόπῳ γυναικῶν
 ἀρμονίᾳ κακᾷ δύστανος
 ἀμηχανία συνοικεῖν
 ὠδίνων τε καὶ ἀφροσύνας.
 δι' ἐμᾶς ἦξεν ποτε νηδύος ἄδ' αὔρα 165

143. Κορυβαντῶν: These were the priests of Cybele or Rhea in Phrygia. ματρ, ὄρ: Rhea.

145. σὺδ'. Nauck's reading is εἶτε. I have taken Monk's.

146. Δίκτυνα. Artemis, goddess of the chase, from δίκτυον, a net.

148, 149. καὶ διὰ λίμνας χέρσον θ' ὑπὲρ. "even over the sea and beyond the land;" ποτ "both.....and." The Greeks to express 'both...and' used τε...τε, τε...καὶ, καὶ...καὶ, but never καὶ...τε.

153. ποιμαίνειν: like βουκολεῖν, to beguile, cf. Theocritus xi. 80. cf. Latin *pasce* and *lactare*.

— ποιμ. τις, κρυπτὰ κοίτα. Monk reads κρυπτᾶ κοίτα, making τις alone the subject which is more after the Greek manner than the reading in the text.

159. ὑπὲρ παθέων. About her hap.

165. ἀφροσύνη and μωρία in Euripides usually mean lustfulness.

τὰν δ' εὐλοχὸν οὐρανίαν
 τόξων μεδέουσαν αὐτεὺν
 Ἄρτεμιν, καὶ μοι πολυζήλωτος αἰεὶ
 σὺν θεοῖσι φοιτᾷ.
 ἀλλ' ἦδε τροφὸς γεραῖα πρὸ θυρῶν 170
 τήνδε κομίζουσ' ἔξω μελάθρων·
 στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.
 τί ποτ' ἔστι μαθεῖν ἔραται ψυχά,
 τί δεδήληται
 δέμας ἀλλόχροον βασιλείας. 175
 TP. ὦ κακὰ θνητῶν στυγεραὶ τε νόσοι.
 τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;
 τόδε σοι φέγγος, λαμπρὸς ὄδ' αἰθήρ·
 ἔξω δὲ δόμων ἦδη νοσεράς
 δέμνια κοίτας. 180
 δεῦρο γὰρ ἐλθεῖν πᾶν ἔπος ἦν σοι·
 τάχα δ' εἰς θαλάμους σπεύσεις τὸ πάλιν.
 ταχὺ γὰρ σφάλλει κούδενι χαίρεις,
 οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἀπὸν
 φίλτερον ἦγεῖ. 185
 κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν·
 τὸ μὲν ἔστιν ἀπλοῦν, τῷ δὲ συνάπτει
 λύπη τε φρενῶν χειροῖν τε πόνος.

175—266. Phædra and her nurse now come before us. The nurse scolds her mistress for not knowing her own mind, she moralizes and wishes she could bear to part with Phædra. The queen raves now for one thing, now for another.

166. *ἀντίω*. In the Attic Poets only in the Present and Imperf. In Homer it is only used in 3rd sing. Imperf. cf. *Il.* xx. 50 : xxi. 532.

172. *νέφοι* = gloom of the face. Compare for this use *Medea* 107.

175. *ἀλλόχροον* is prædicative.

178. *τί...δράσω*; deliberative subjunctive, cf. 782 infra note.

184. *ταχὺ σφάλλει*. You are soon put out, i.e. (a thing is no sooner obtained than you despise it).

- πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,
 κοῦκ ἔστι πόνων ἀνάπαυσις· 190
 ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
 σκότος ἀμπλόχων κρύπτει νεφέλαις.
 δυσέρωτες δὴ φαινόμεθ' ὄντες
 τοῦδ' ὅ τι τοῦτο στίλβει κατὰ γῆν,
 δι' ἀπειροσύνην ἄλλου βιότου 195
 κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας·
 μύθοις δ' ἄλλως φερόμεσθα.
- ΦΑΙ.** αἴρετέ μου δέμας, ὀρθοῦτε κἀρα·
 λέλυμαι μελέων σύνδεσμα, φίλαι.
 λάβετε' εὐπήχεις χεῖρας, πρόπολοι. 200
 βαρὺ μοι κεφαλῆς ἐπέκρανον ἔχειν·
 ἄφελ', ἀμπέτασον βόστρυχον ὄμοις.
- ΤΡ.** θάρσει, τέκνον, καὶ μὴ χαλεπῶς
 μετὰβαλλε δέμας.
 ῥᾶον δὲ νόσον μετὰ θ' ἡσυχίας 205
 καὶ γενναίου λήματος οἴσεις·
 μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.

194. *δυσέρωτες τοῦδε.* Fond of it to your ruin, cf. *Thucy.* vi. 13. *δυσέρωτας εἶναι τῶν ἀπόντων*, and the Latin *'perdite amantēs.'*

196. *οὐκ ἀπόδειξιν.* This is one word in construction = *κάλυψιν*, cf. *Orest.* 942, *οὐ σπάνις* = *abundantia*.

Eur. Bacchæ 1288. *ὡς ἐν οὐ καιρῷ πάρει.*

Thucyd. § 3. 95. *οὐ περιτείχισιν.*

§ 5. 35. *οὐκ ἀπόδοσιν.*

also *Thucyd.* I. 137: 7: v. 50. 4.

198. *ἄλλως.* "To no purpose," vainly, cf. 1367 *infra*: It strictly means "in another way," then "in another way than is good," "so idly foolishly." Compare the use of *ἕτερον* = *κακός*.

— *Matth. Gr. Gr.* § 597, just reverses it, he says "ἄλλως" also means nothing but "nil nisi"; hence *ἄλλως λέγειν*, "do nothing but speak," "speak in vain," "idly."

— There is another use of *ἄλλως*, *ἄχλος ἄλλως* = "mere bother": for which the reader will do well to consult Mr. Shilleto's note to *Dem. falsa. legat.* § 27. also cf. *Theætet.* 176. D. *ὅτι οὐ λῆροί εἰσι, γῆς ἄλλως ἀχθη* (mere burdens of the earth.)

- ΦΑΙ. αἰαί·
 πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος
 καθαρῶν ὑδάτων πῶμ' ἀρυσσαίμην
 ὑπὸ τ' αἰγείροις ἔν τε κομήτῃ 210
 λειμῶνι κλιθεῖσ' ἀναπαυσαίμην.
- ΤΡ. ὦ παῖ, τί θροεῖς;
 οὐ μὴ παρ' ὄχλῳ τάδε γηρῦσει
 μανίας ἔποχον ῥίπτουσα λόγον;
- ΦΑΙ. πέμπτε μ' εἰς ὄρος· εἶμι πρὸς ὕλην 215
 καὶ παρὰ πεύκας, ἵνα θηροφόνοι
 στεῖβουσι κύνες
 βαλιαῖς ἐλάφοις ἐγχριμπτόμεναι·
 πρὸς θεῶν, ἔραμαι κυσὶ θούξαι
 καὶ παρὰ χαίταν ξανθὴν ῥῖψαι 220
 Θεσσαλὸν ὄρπακ', ἐπίλογχον ἔχουσ'
 ἐν χειρὶ βέλος.

209. πῶς ἂν with Optative: The various ways of expressing a wish are by *ei*, *ei γάρ*, *εἴθε*, *ὡς*, *πῶς ἂν*, with the optative: or by *εἴθ' ὄφελον-εε-ε*, *ὡς ὄφελον* or *ὄφελον* alone with the Infinitive.

Cf. *Iliad* xxi. 279. ὣς μ' ἔφελ' "Ἐκτωρ κτεῖναι.

Eur. *Medea* i. εἴθ' ὄφελ' 'Αργούσ μὴ διαπτάσθαι σκάφος.

Eur. *Hecuba*, 824. εἴ μοι γένοιτο.

But *ei* = *utinam*, is generally followed by *γάρ*, cf. Hom. *Od.* iii. 205. *ei γάρ ἔμοι... παραθεῖεν*.

Compare Matth. Gr. Gr. § 513, and Eur. *Medea*, 96, 174:

Si for *utinam* occurs in Latin poets, cf. Virg. *Æn.* vi. 187. Compare too the Latin use of interrogative *quis*. "O quæ satis alta dehiscat. terra mihi?"

213. οὐ μὴ with the 2nd person Fut. Indic. is a strong prohibition:

cf. Eur. *Bacchæ* 243, οὐ μὴ προσοίσεις χεῖρα..

Eur. *Medea* 1151, οὐ μὴ δυσμένης ἔσει = μὴ ἴσθι.

οὐ μὴ with the Aorist Subj. a strong negation:

cf. Eur. *Hec.* 1022, ἀλλ' οὐτι μὴ φύγητε.. and *Cyclop.* 662.

214. *μανίας ἔποχον*: that aims at madness, cf. Eur. *Herc. Fur.* 984, and Mr. Paley's note to *Hippolytus* 214.

218. *βαλιαῖς* = dappled, cf. *Hecuba* 90. *Alcest.* 579.

— *ἐγχριμπτόμεναι*, sc. *κύνες*. Monk, and with him Mr. Paley, reads *ἐγχριμπτόμενα*, and conjoin it to the subject of *εἶμι*.

219. *πρὸς θεῶν*. Invocation as always, for *ἔραμαι*. *θω.* = *ἕασόν με θω.*

221. *ὄρπαξ*. cf. *Bacchæ* 1205.

- TP.** τί ποτ' ὦ τέκνον, τάδε κηραίνεις ;
 τί κυνηγεσίῳ καὶ σοὶ μελέτῃ ;
 τί δὲ κηρναίων νασμῶν ἔρασαι ; 225
 πάρα γὰρ δροσερὰ πύργοις συνεχῆς
 κλιτύς, ὅθεν σοὶ πῶμα γένοιτ' ἄν.
- ΦΑΙ.** δέσποιν' ἄλλας Ἄρτεμι Δίμνας
 καὶ γυμνασίων τῶν ἵπποκρότων,
 εἶθε γενοίμαν ἐν σοῖς δαπέδοις, 230
 πῶλρος Ἐνέτας δαμαλιζόμενα.
- TP.** τί τόδ' αὐτὰρ παράφρων ἔρριψας ἔπος ;
 νῦν δὴ μὲν ὄρος βᾶσ' ἐπὶ θήρας
 πόθον ἐστέλλου, νῦν δ' αὐτὰρ ψαμάθοις
 ἐπ' ἀκυμάντοις πῶλων ἔρασαι. 235
 τάδε μαντείας ἄξια πολλῆς,
 ὅστις σε θεῶν ἀνασειράζει
 καὶ παρακόπτει φρένας, ὦ παῖ.
- ΦΑΙ.** δύστανος ἐγώ, τί ποτ' εἰργασάμην ;
 ποῖ παρεπλάγχθην γνώμης ἀγαθῆς ; 240
 ἐμάνην, ἔπεσον δαίμονος ἄτη.
 φεῦ φεῦ, τλήμων.
 μαῖα, πάλιν μου κρίψον κεφαλάν·
 αἰδούμεθα γὰρ τὰ λελεγμένα μοι.
 κρύπτει· κατ' ὄσσων δάκρυ μοι βαίνει, 245

224. καὶ σοί. καὶ represented in English by strong emphasis on *you*.
 "What concern have *you* in hunting."

228. ἄλλας Δίμνας, cf. infra 1182. The Træzenian gymnasium near the shore.

231. Ἐνέτας. Antenor led colonists to Venetia after the destruction of Troy. The Veneti were celebrated for their breed of horses, cf. Virg. *Æn.* I. 242.

234. Setting your ideas to a desire for the chase, take ἐπὶ with πόθον.
 — ἐστέλλου = (lit. preparing yourself for), so the sentence = ἐποθεῖτε θήραν.

235. ψαμίθ ἀκμῆ; i.e., the race-course, the sands unwashed by the waves, "the dry sands."

237. ἀνασειράζει. "Draw off the right course," metaphor from pulling the rein of the trace-horse so as to draw him to one side.

- καὶ ἐπ' αἰσχύνῃν ὄμμα τέτραπται.
 τὸ γὰρ ὀρθοῦσθαι γνώμῃν ὀδυνᾷ,
 τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ
 μὴ γινγνώσκοντ' ἀπολέσθαι.
- ΤΡ. κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος 250
 σῶμα καλίνφει;
 πολλὰ διδάσκει μ' ὁ πολὺς βίωτος.
 χρῆν γὰρ μετρίας εἰς ἀλλήλους
 φιλίας θνητοὺς ἀνακίρνασθαι
 καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, 255
 εὔλυτα δ' εἶναι στέργηθρα φρενῶν
 ἀπὸ τ' ὄσασθαι καὶ ξυντεῖναι.
 τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν
 ψυχὴν χαλεπὸν βάρος, ὡς κἀγὼ
 τῆσδ' ὑπεραλγῶ. 260
 βίωτου δ' ἀτρεκεῖς ἐπιτηδεύσεις
 φασὶ σφάλλειν πλέον ἢ τέρπειν
 τῇ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.
 οὔτω τὸ λίαν ἤσσου ἐπαινῶ
 τοῦ μηδὲν ἄγαν· 265
 καὶ ξυμφήσουσι σοφοὶ μοι.
- ΧΟ. γύναι γεραία, βασιλίδος πιστὴ τροφὴ
 Φαίδρας, ὀρῶ μὲν τάσδε δυστήνους τύχας,
 ἄσημα δ' ἡμῖν ἦτις ἐστὶν ἡ νόσος·

267—430. The Chorus try to find out from the nurse what ails Phædra. The nurse (line 310) moves the Queen by mentioning Hippolytus' name. At length Phædra gives her own account in lines 372—430.

254. ἀνακίρνασθαι. Join friendship, metaphor from mixing wine and swearing friendship over it, cf. *Æsch. Choeph.* 336. *Agam.* 771. *Herod.* iv. 152.

255. ἄκε μυελ. cf. *Bacchæ* 203. ἄκρον can mean (as here) "going deep," or "just touching the surface."

261. ἀτρεκεῖς = over exact, cf. *infra* 469 and 1116.

265. τοῦ μηδὲν ἄγαν: Chilon of Sparta is author of this saying, cf. *Aristot. Rhet.* 2, 12, 14.

269. Notice that ἄσημα is neuter plural.

- σου δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν. 270
- TP. οὐκ οἶδ' ἐλέγχους· οὐ γὰρ ἐννέπειν θέλει.
- XO. οὐδ' ἦτις ἀρχὴ τῶνδε πημάτων ἔφν;
- TP. εἰς ταῦτὸν ἤκει· πάντα γὰρ σιγᾷ τάδε.
- XO. ὡς ἀσθενεῖ τε καὶ κατέξανται δέμας.
- TP. πῶς δ' οὐ, τριτάταν οὐσ' ἄσιτος ἡμέραν; 275
- XO. πότερον ὑπ' ἄτης ἢ θανεῖν πειρωμένη;
- TP. θανεῖν· ἀσιτεῖ δ' εἰς ἀπόστασιν βίου.
- XO. θαυμαστὸν εἶπας, εἰ τὰδ' ἐξαρκεῖ πόσει.
- TP. κρύπτει γὰρ ἦδε πῆμα κοῦ φησιν νοσεῖν.
- XO. ὁ δ' εἰς πρόσωπον οὐ τεκμαίρεται βλέπων; 280
- TP. ἔκδημος ἂν γὰρ τῆσδε τυγχάνει χθονός.
- XO. σὺ δ' οὐκ ἀνάγκην προσφέρεῖς, πειρωμένη νόσον πυθέσθαι τῆσδε καὶ πλάνου φρενῶν;
- TP. εἰς πᾶν ἀφῆγμαί κούδεν εἵργασμαι πλέον· οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας, 285 ὡς ἂν παρούσα καὶ σύ μοι ξυμμαρτυρῆς οἶα πέφυκα δυστυχοῦσι δεσπότηαις. ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων λαθώμεθ' ἄμφω, καὶ σύ θ' ἠδίων γενοῦ στυγνὴν ὀφρὺν λύσασα καὶ γνώμης ὀδόν, 290 ἐγὼ θ' ὄπη σοι μὴ καλῶς τόθ' εἰπόμεν μεθεῖσ' ἐπ' ἄλλον εἶμι βελτίω λόγον. κεῖ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,

271. οὐκ οἶδ' ἐλέγχους. "I have no certain proof of her malady." Monk reads the pres. participle ἐλέγχουσα—"I have learnt nothing by questioning her." This (Monk's reading) suits the context, gives a special force to ἐλέγχουσα, and appears more like Greek.

274. κατέξανται: the strict sense is that of carding or combing: for this metaphorical meaning cf. *Troad* 509. *Medea* 1080.

275. πῶς δ' οὐ. "Of course" (how could you expect anything else).

— τριτάταν: here simply = τρίτην, cf. *Hec.* 32. It is the accusative of duration of time.

285. οὐ μὴν...γε = neque...tamen "for all that I will not desist even now, &c.

γυναικες αἶδε συγκαθίσταται νόσον ·
 εἰ δ' ἔκφορός σοι συμφορὰ πρὸς ἄρσενας, 295
 λέγ', ὡς ἰατροῖς πρῶγμα μηνυθῆ τόδε.
 εἶεν· τί σιγᾶς; οὐκ ἔχρην σιγᾶν, τέκνον,
 ἀλλ' ἢ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,
 ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.
 φθέγγξαι τι, δεῦρ' ἄθρησον· ὦ τάλαι' ἐγώ. 300
 γυναικες, ἄλλως τούσδε μοχθοῦμεν πόνους,
 ἴσον δ' ἄπρασμεν τῷ πρὶν· οὔτε γὰρ τότε
 λόγοις ἐτέγγεθ' ἦδε νῦν τ' οὐ πείθεται.
 ἀλλ' ἴσθι μέντοι, πρὸς τὰδ' αὐθαδεστέρα 305
 γίγνου θαλάσσης, εἰ θανεῖ, προδοῦσα σοὺς
 παῖδας πατρώων μὴ μεθέξοντας δόμων,
 μὰ τὴν ἄνασσαν ἱππῖαν Ἀμαζόνα,
 ἢ σοῖς τέκνοισι δεσπότην ἐγείνατο
 νόθον φρονούντα γνήσι', οἰσθᾶ νιν καλῶς
 Ἰππόλυτον. ΦΑΙ. οἴμοι. ΤΡ. θιγγάνει σέθεν
 τόδε; 310

ΦΑΙ. ἀπώλεσάς με, μάλα, καὶ σε πρὸς θεῶν
 τοῦδ' ἀνδρὸς αὐθις λίσσομαι σιγᾶν πέρι.

ΤΡ. ὄρᾳς; φρονεῖς μὲν εὖ, φρονούσα δ' οὐ θέλεις
 παῖδας τ' ὀνήσαι καὶ σὸν ἐκσῶσαι βίον.

294. *συγκαθίσταται νόσον* = "to help in curing," cf. *Herc. Fur.* κυνὸς κόμιστρα συγκατάστησον and *Thuc.* viii. 68.

295. *ἐκφορός*. Cf. *infra* 650 and *Æsch. Prom.* 1029.

301. *ἄλλως*, cf. 198. *supra*: note.

305. *ἴσθι...προδοῦσα*. By betraying the children the nurse means that by Phædra's death they will lose a protector, and that probably Hippolytus will acquire the sovereignty before them. She imagines Phædra is jealous of Hippolytus.

309. *τόδε*. A double entendre. The nurse thinks that Phædra is stung with jealousy at Hippolytus' name, and will live to protect her children; but Phædra only means, "don't mention his name, not wishing to have him called to her mind."

311. *πρὸς θεῶν*. Used in adjurations only, cf. *infra* 833, *ἀπελθε πρὸς θεῶν* and 507, also *Soph. Ajax* 370.

- ΦΑΙ. φιλῶ τέκν'· ἄλλη δ' ἐν τύχῃ χειμάζομαι. 315
 ΤΡ. ἀγνὰς μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις;
 ΦΑΙ. χεῖρες μὲν ἀγναί, φρῆν δ' ἔχει μιάσμα τι.
 ΤΡ. μῶν ἔξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;
 ΦΑΙ. φίλος μ' ἀπόλλυσ' οὐχ ἐκοῦσαν οὐχ ἐκῶν.
 ΤΡ. Θησεύς τιν' ἡμάρτηκεν εἰς σ' ἄμαρτίαν; 320
 ΦΑΙ. μὴ δρῶσ' ἔγωγ' ἐκείνον ὀφθείην κακῶς.
 ΤΡ. τί γὰρ τὸ δεινὸν τοῦθ' ὃ σ' ἐξαιρεῖ θανεῖν;
 ΦΑΙ. ἔα μ' ἄμαρτεῖν· οὐ γὰρ εἰς σ' ἄμαρτάνω.
 ΤΡ. οὐ δῆθ' ἐκοῦσά γ', ἐν δὲ σοὶ λελείψομαι.
 ΦΑΙ. τί δρᾶς; βιάζει χειρὸς ἐξαρτωμένη; 325
 ΤΡ. καὶ σῶν γε γονάτων, κοῦ μεθήσομαι ποτε.
 ΦΑΙ. κάκ', ὦ τάλαινα, σοὶ τάδ', εἰ πεύσει, κακά.
 ΤΡ. μείζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν;
 ΦΑΙ. ὀλεῖ· τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.
 [ΤΡ. κάπειτα κρύπτεις χρῆσθ' ἰκνουμένης ἐμοῦ; 330
 ΦΑΙ. ἐκ τῶν γὰρ αἰσχρῶν ἐσθλὰ μηχανώμεθα.]
 ΤΡ. οὐκοῦν λέγουσα τιμωτέρα φανεῖ.
 ΦΑΙ. ἀπελθε πρὸς θεῶν, δεξιᾶς τ' ἐμῆς μέθες.
 ΤΡ. οὐ δῆτ', ἐπεὶ μοι δῶρον οὐ δίδως δ' χρῆν.
 ΦΑΙ. δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν. 335
 ΤΡ. συγῆμ' ἂν ἦδη· σὸς γὰρ οὐντεῦθεν λόγος.
 ΦΑΙ. ὦ τλήμων, οἶον, μήτερ, ἠράσθης ἔρον,
 ΤΡ. ἔσχε ταύρου, τέκνον, ἢ τί φῆς τόδε;

316. ἀγνὰς αἵματος, cf. 138. supra note. Compare also Hor. *Od.* I. 22, i. Integer vitæ scelerisque purus. For the antithesis between χεῖρες and φρῆν, cf. *Orest.* 1604.

319. Notice the apposition οὐχ ἐκ οὐχ ἐκ, cf. *Alcest.* 369, and Soph. *Ajax*, 620.

324. ἐν σοὶ λελείψομαι. Phædra says, let me alone, my wilfulness does not hurt you. (The nurse), no, not wittingly; still it is through you (dependent on you) that I shall fail, cf. *Alcest.* 389.

329. τὸ μέντοι πρᾶγμα, i.e. suicide which Phædra is meditating.

337. ὦ τλήμων μήτερ. It was Phædra's grandmother Europa, to whom Zeus made love, in the form of a bull.

- ΦΑΙ. σύ τ', ὦ τάλαιν' ὄμαιμε, Διονύσου δάμαρ,
 ΤΡ. τέκνον, τί πάσχεις; συγγόνους κακορροθεῖς; 340
- ΦΑΙ. τρίτη δ' ἐγὼ δύστηνος ὡς ἀπόλλυμαι.
 ΤΡ. ἔκ τοι πέπληγμαι· ποῖ προβήσεται λόγος;
 ΦΑΙ. ἐκεῖθεν ἡμεῖς, οὐ νεωστὶ δυστυχεῖς.
 ΤΡ. οὐδέν τι μᾶλλον οἶδ' ἂ βούλομαι κλύειν.
 ΦΑΙ. φεῦ·
 πῶς ἂν σύ μοι λέξεις ἀμὲ χρῆ λέγειν; 345
- ΤΡ. οὐ μάντις εἰμὶ τὰφανῆ γνῶναι σαφῶς.
 ΦΑΙ. τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;
 ΤΡ. ἦδιστον, ὦ παῖ, ταῦτόν ἀλγεινόν θ' ἅμα.
 ΦΑΙ. ἡμεῖς ἂν εἴμεν θατέρῳ κεχρημένοι.
 ΤΡ. τί φῆς; ἐρᾶς, ὦ τέκνον, ἀνθρώπων τίνος; 350
- ΦΑΙ. ὅστις πῶθ' οὐτός ἐσθ' ὁ τῆς Ἀμαζόνος—
 ΤΡ. Ἴππόλυτον αὐδᾶς; ΦΑΙ. σοῦ τὰδ', οὐκ ἐμοῦ
 κλύεις.
 ΤΡ. οἴμοι, τί λέξεις, τέκνον; ὡς μ' ἀπόλεσας.
 γυναικες, οὐκ ἀνασχέτ', οὐκ ἀνέξομαι
 ζῶσ'· ἐχθρὸν ἡμαρ, ἐχθρὸν εἰσορῶ φάος. 355
 ῥίψω μεθήσω σῶμ', ἀπαλλαχθήσομαι
 βίου θανούσα· χαίρετ'· οὐκέτ' εἴμ' ἐγώ.
 οἱ σώφρονες γὰρ οὐχ ἐκόντες, ἀλλ' ὄμως
 κακῶν ἐρώσι. Κύπρις οὐκ ἄρ' ἦν θεός,

339. Ariadne, wife of Dionysus.

342. ἔκ τοι πέπληγμαι. τοι is a confidential particle. "I assure you" here = "Believe me I am, &c."

343. ἐκεῖθεν. Phædra referring to 337, a kind of family misfortune this *μανία* of ours.

347. τί τοῦθ'... ἐρᾶν. What is this they say "that men love"? cf. *Propert.* 2, 4, 14. *quidquid habetur amor, &c.*

358. ἀλλ' ὄμως, cf. 47. ὄμως, *i.e.* (in spite of their ἀκουσία *still they, &c.*)

359. ἄρα, with Imperfect = "It was all along, and now I see that it was." "the event proves."

— Translate "It was not, it seems, a goddess Cupris, but..."

— Cf. *Soph. Elect.* 762, μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν.

— Also *Soph. Phil.* 996, *Eur. Hec.* 511, 1119.

- ἀλλ' εἴ τι μείζον ἄλλο γίγνεται θεοῦ, 360
 ἢ τήνδε κάμῃ καὶ δόμους ἀπώλεσεν.
XO. αἶες ὦ, ἔκλυες ὦ στρ.
 ἀνήκουστα τᾶς
 τυράννου πάθεα μέλεα θρεομένας.
 ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,
 κατανύσαι φρενῶν. ἰὼ μοι, φεῦ φεῦ.
 ὦ τάλαινα τῶνδ' ἀλγέων · 365
 ὦ πόνοι τρέφοντες βροτούς.
 ὄλωλας, ἐξέφηνας εἰς φάος κακά.
 τίς σε παναμέριος ὄδε χρόνος μένει ;
 τελευτάσεται τι καινὸν δόμοις.
 ἄσχημα δ' οὐκέτ' ἐστὶν οἷ φθίνει τύχα 370
 Κύπριδος, ὦ τάλαινα παῖ Κρησία.
ΦΑΙ. Τροϊζήνιαι γυναῖκες, αἰ τόδ' ἔσχατον
 οἰκείτε χώρας Πελοπίας προνόπιον,
 ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ
 θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος. 375
 καὶ μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν

360. εἴ τι μείζον θεοῦ, cf. τὸ δ' εὐτυχεῖν.

τό δ' ἐν βροτοῖς θεός τε καὶ θεοῦπλέον. *Æsch.*

365. κατανύσαι σᾶν φρενῶν. "Before you carry out the tendency of your thoughts." Perhaps *δρόμον* or *δόδον* may be supplied; Elmsley, (cf. Lidd. & Scott) takes *κατανύσαι* to govern the Genitive; compare Soph. *Elect.* 1450. *φίλη γὰρ προξένου κατήνυσαν* where *οἶκον* is intended to be supplied by the hearer, here, however, there is a play on the meaning of the word *κατανύσειν*, kill, despatch. Mr. Jebb says "*κατήνυσαν* from the notion of obtaining the object of one's pursuit is construed with a genitive in the sense of *ἐπέτυχον*," and compares Soph. *O. C.* 1487.

366. τρέφοντες = "attendant on," cf. *Trach.* 116, οὐτα δὲ τὸν καδμογενῆ τρέφει.

373. προνόπιον = *πρόθυρον*, a portico, the Latin vestibulum, to a ship coming to the Peloponnese from the East, cf. *Bacchæ* 639, 645.

375. ἐν μακρῷ χρ. ἐφρόντισα, cf. Arist. *Ran.* 931 (898 Holden). Aristoph. always has an aorist.

376. πράσσειν κάκιον (sc. ἢ ἀνάγκη ἐστίν) to fare worse than they need: for *πράσσειν* with an adverb in this sense, cf. Thucyd. vii. 24; Herod. i. 24, vi. 94; *Æsch. Pr.* 979; Soph. *Ant.* 701; Ar. *Plut.* 634, 802 (Holden, 626, 785); Eur. *Heracl.* 794.

πράσσειν κάκιον, ἔστι γὰρ τό γ' εὖ φρονεῖν
 πολλοῖσιν, ἀλλὰ τῆδ' ἀθρητέον τόδε·
 τὰ χρῆστ' ἐπιστάμεσθα καὶ γινώσκομεν,
 οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὑπο, 380
 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ
 ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,
 μακραὶ τε λέσχαι καὶ σχολή, τερπνὸν κακόν,
 αἰδῶς τε. δισσαὶ δ' εἰσίν, ἡ μὲν οὐ κακῆ,
 ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφῆς, 385
 οὐκ ἂν δύ' ἦσθην ταῦτ' ἔχοντε γράμματα.
 ταῦτ' οὖν ἐπειδὴ τυγχάνω φρονούσ' ἐγώ,
 οὐκ ἔσθ' ὀποίῳ φαρμάκῳ διαφθερεῖν
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν,
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν· 390
 ἐπεὶ μ' ἔρωσ ἔτρωσεν, ἐσκόπουν ὅπως
 κάλλιστ' ἐνέγκαιμ' αὐτόν. ἠρξάμην μὲν οὖν
 ἐκ τοῦδε συγᾶν τήνδε καὶ κρύπτειν νόσον.
 γλώσση γὰρ οὐδὲν πιστόν, ἢ θυραῖα μὲν
 φρονηματ' ἀνδρῶν νουθετεῖν ἐπίσταται, 395
 αὐτῇ δ' ὑφ' αὐτῆς πλεῖστα κέκτῃται κακά.
 τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν
 τῷ σωφρονεῖν νικῶσα προνουησάμην.

379. τὰ χρῆστ' ἐπιστ', cf. Ovid. *Metamorph.* 7, 20, video meliora proboque deteriora sequor; and Soph. *O. T.* 818, τὰυτὰ γὰρ καλῶς ἐγὼ εἰδὼς διώλεσα.

381. τοῦ καλοῦ, duty; τὸ καλ = that which is morally right, opp. to τὸ αἰσχρόν.

384. αἰδῶς is two-fold, 1, want of decision (which shrinks from a good deed for fear of people's opinions), 2, modesty (which shrinks from improprieties from a pardonable sense of shame, i.e. in Phædra's case, a shy unwillingness to confide in Theseus).

385-6. "Had each its fitting sphere (occasion), though spelt the same they never would have been two."

388. διαφθερεῖν = to alter for the worse, "to alter," cf. *Medea* 1055, *Æsch. Agam.* 905, γνώμην διαφθεροῦντ' and Eur. *Hel.* 920.

390. καὶ σοὶ, to you (the Chorus) as well as to the nurse, in whom Phædra had confided, 352. supra.

τρίτον δ', ἐπειδὴ τοισίδ' οὐκ ἐξήνυτον
 Κύπριν κρατῆσαι, καθθαεῖν ἔδοξέ μοι 400
 κράτιστον· οὐδεὶς ἀντερεῖ βουλευμασιν.
 ἐμοὶ γὰρ εἴη μήτε λαυθάνειν καλὰ
 μήτ' αἰσχροῦ δρώση μάρτυρας πολλοὺς ἔχειν.
 τὸ δ' ἔργον ἤδη τὴν νόσον τε δυσκλεῶ,
 γυνή τε πρὸς τοῖσδ' οὐσ' ἐγίγνωσκον καλῶς, 405
 μίσσημα πᾶσιν. ὡς ὄλοιτο παγκάκως
 ἦτις πρὸς ἄνδρας ἤρξατ' αἰσχύνειν λέχη
 πρώτη θυραίους. ἐκ δὲ γενναίων δόμων
 τὸδ' ἤρξε θηλείαισι γίγνεσθαι κακόν. 410
 ὅταν γὰρ αἰσχροῦ τοῖσιν ἐσθλοῖσιν δοκῆ,
 ἢ κάρτα δόξει τοῖς κακοῖς εἶναι καλὰ.
 μισῶ δὲ καὶ τὰς σῶφρονας μὲν ἐν λόγοις,
 λάθρα δὲ τόλμας οὐ καλὰς κεκτημένας.
 αἰ πῶς ποτ', ὦ δέσποινα ποντία Κύπρι, 415
 βλέπουσιν εἰς πρόσωπα τῶν ξυνευετῶν
 οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην
 τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῆ;
 ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,
 ὡς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνας' ἀλώ, 420
 μὴ παιδᾶς οὐς ἔτικτον· ἀλλ' ἐλεύθεροι
 παρρησίᾳ θάλλοντες οἰκοῖεν πόλιν
 κλεινῶν Ἀθηνῶν, μητρὸς οὐνεκ' εὐκλεεῖς.

398. sqq. Notice the climax, the first plan was "Silence" (398), the second "self-control" (398), the third and last "Death" (400).

399. τοισίδ': so Monk. Mr. Paley reads τοῖσιν.

404. δυσκλεῶ, so. οὐσαν.

411. δοκῆ, understand with Monk εἶναι καλὰ from the following line.

421. One would expect μηδέ instead of μή here.

423. μητρὸς οὐνεκα, with reputation unstained as far as their mother is concerned. For οὐνεκα in this sense following its case, cf. *Æsch. Ag.* 796 (823), *Soph. Phil.* 774, *Elect.* 387, *Arist. Ach.* 386 (342, Holden).

- δουλοῖ γὰρ ἄνδρα, κὰν θρασύσπλαγχνός τις ἦ,
 ὅταν ξυνειδῆ μητρὸς ἢ πατρὸς κακά. 425
 μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῃ,
 γνώμην δικαίαν κάγαθὴν, ὅτῳ παρῆ.
 κακοὺς δὲ θνητῶν ἐξέφην', ὅταν τύχῃ,
 προθεῖς κάτοπτρον ὥστε παρθένῳ νέῃ
 χρόνος· παρ' οἷσι μήποτ' ὀφθείην ἐγώ. 430
- XO. φεῦ φεῦ· τὸ σῶφρον ὡς ἀπανταχοῦ καλὸν
 καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπιζεται.
- TP. δέσποινα, ἐμοί τοι ξυμφορὰ μὲν ἀρτίως
 ἢ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·
 νῦν δ' ἐννοοῦμαι φαῦλος οὔσα· κὰν βροτοῖς 435
 αἰ δευτεραί πως φροντίδες σοφώτεραι.
 οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου
 πέπονθας· ὄργαι δ' εἰς σ' ἐπέσκηψαν θεᾶς.
 ἐρᾶς· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.
 κάπειτ' ἔρωτος οὔνεκα ψυχὴν ὀλεῖς; 440
 οὐ τᾶρα λυεῖ τοῖς ἐρώσι τῶν πέλας
 ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεῶν·
 Κύπρις γὰρ οὐ φορητός, ἦν πολλὴ ῥύη·
 ἢ τὸν μὲν εἴκουθ' ἡσυχῇ μετέρχεται,

432—520. The nurse shifts her ground—she tries to convince Phædra that her love is harmless, and adduces examples.

426. ἀμιλλᾶσθαι. Rival, be equal to, and so "support," cf. *Æsch. Theb.* 597.

428. ἐξέφησε. Aorist of Habit, "is wont to shew." *Madvig Grk. Syntax*, § 111 (335. E. 3). "The aorist is used of that which has often happened, and consequently is wont to happen, in which sense it may be found coupled with the present (which expresses the general relation absolutely," cf. *Eur. Med.* 130, 223, 245, *Hecuba* 596, *διέφθιρες*, and *Hippol.* 446, 644.

430. μήποτ' ὀφθείην, cf. 209. *supra*.

435. φαῦλος usually = bad of its kind, as *σπουδαῖος* = good of its kind, here *φαυλ* = mistaken.

441. λυεῖ = *λυσιτελεῖ*, cf. *Eur. Med.* 1362. *Alc.* 627.

443. φορητός. Monk reads *φορητόν*, thus *οὐ φ*, a thing intolerable. For *πολλή*, cf. line 1.

δν δ' ἄν περισσὸν καὶ φρονούνθ' εὖρη μέγα, 445
 τοῦτον λαβοῦσα, πῶς δοκεῖς, καθύβρισεν.
 φοιτῶ δ' ἄν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
 κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφν'
 ἧδ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσ' ἔρον,
 οὐ πάντες ἐσμὲν οἱ κατὰ χθόν' ἔκγονοι. 450
 ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
 ἔχουσιν αὐτοὶ τ' εἰσὶν ἐν μούσαις αἰεὶ,
 ἴσασι μὲν Ζεὺς ὧς ποτ' ἠράσθη γάμων
 Σεμέλης, ἴσασι δ' ὧς ἀνήρπασέν ποτε 455
 ἡ καλλιφεγγῆς Κέφαλον εἰς θεοὺς Ἔως
 ἔρωτος οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ
 ναίουσι κοῦ φεύγουσιν ἐκποδῶν θεοῦς,
 στέργουσι δ', οἶμαι, συμφορᾷ νικώμενοι.
 σὺ δ' οὐκ ἀνέξει; χρῆν σ' ἐπὶ ῥητοῖς ἄρα
 πατέρα φυτεύειν ἢ 'πὶ δεσπόταις θεοῖς 460
 ἄλλοισιν, εἰ μὴ τοῦσδε γε στέρξεις νόμους.
 πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν
 νοσοῦνθ' ὀρῶντας λέκτρα μὴ δοκεῖν ὀρᾶν;
 πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι

446. καθύβρισεν. Cf. 428. supra.

447. Compare Sophocles' description Fr. 678 in *Poetae Scenici*. ὦ παῖδες ἦτοι Κύπρις.

450. Compare Aristoph. *Birds* 673 (Holden), ἔρως...οὗτος ἐνεότταυσεν γένος ἡμέτερον, for his *Cosmogony*.

452. ἐν μούσαις. so. ἔμμουσοι.

453. Zeus was father of Dionysus, by Semele, the daughter of Cadmus, and Aurora carried to heaven Cephalus, the husband of Procris, but (says the nurse) neither Semele nor Cephalus tried to kill themselves after their illicit loves, cf. Hom. *Odys.* 15, 250.

457. Compare *Hercules Fur.* 1318-19.

458. Συμφορᾷ, a love-fit, cf. *Medea* 1195. *Hec.* 776, and *Heracl.* 352. στέργειν = ἀγαπᾶν, to acquiesce in.

459. ἐπὶ ῥητοῖς. "On special conditions," cf. Herod. 5, 57, Thucyd. 1, 122. Some extraordinary laws should have been made for you at your birth if you were discontented with those which govern other men.

463. μὴ δοκεῖν, cf. 119. supra.

465. κύπριον = the beloved object.

συνεκκομίζεω Κύπριω; ἐν σοφοῖσι γὰρ 465
 τάδ' ἐστὶ θνητῶν, λαυθάνειω τὰ μὴ καλά.
 οὐδ' ἐκπονεῖω τοι χρῆν βίωω λαω βροτούς·
 οὐδὲ στέγηω γὰρ ἧς κατηρεφεῖς δόμοι
 καλῶς ἀκριβῶσαιω· εἰς δὲ τὴν τύχηω
 πεσοῦσ' ὄσσηω σὺ πῶς ἂν ἐκνεῦσαιω δοκεῖς; 470
 ἀλλ' εἰ τὰ πλείωω χρηστὰ τῶν κακῶν ἔχεις,
 ἄνωρωπος οὐσαιω κάρτα γ' εὖ πράξειαιω ἄν.
 ἀλλ' ὦ φίλληω παι, λῆγε μὲν κακῶν φρενῶν,
 λῆξωω δ' ὑβρίζουσ'· οὐ γὰρ ἄλλωω πλὴν ὕβριω
 τάδ' ἐστὶ, κρείσσωω δαιμόνων εἶναι θέλειω· 475
 τόλωμα δ' ἐρώσαιω· θεὸς ἐβουλήθηω τάδε.
 νοσοῦσαιω δ' εὖ πως τὴν νόσωω καταστρέφωω.
 εἰσὶν δ' ἐπωδαὶω καὶ λόγωιω θελκτῆριοι·
 φανήσαιω τι τῆσδε φάρμακωω νόσου.
 ἦ τὰρ' ἂν ὀψέω γ' ἄνδρες ἐξεύροιοιω ἄν, 480
 εἰ μὴ γυναικῆω μηχανᾶς εὐρήσομεω.
XO. Φαίδρα, λέγει μὲν ἦδε χρησιμῶτερα
 πρὸς τὴν παρούσαιω συμφορᾶν, αἰνῶ δὲ σέ.

469. οὐδὲ στέγηω γὰρ...ἀκριβῶσαιω. This is a hard passage. Monk thinks ἂν is lost, and suggests that a line has dropped out which contained it. In former editions he read οὐδ' ἂν στέγηω, &c. Mr. Paley refers to his note on *Æsch. Agam.* 586, and justifies the omission saying that ἂν is not always found with the Optative in a potential sense, and giving quotations. It is very unusual at any rate, I prefer Monk's suggestion to read οὐδ' ἂν στέγηω. *The meaning is,* "even carpenters, with the assistance of their measures, cannot fit the roof of a house quite accurately, how then can we be perfectly exact in the more difficult affairs of life?"

472. ἄνωρωπος. A female may be said to be ἄνωρωπος when regarded as a member of the great family of mankind. Compare ἡ ἄνωρωπος, Herod. i. 60, so too the Latin "Homo" is sometimes feminine.

473, 474. λῆγε, λῆξωω. The *present tense* refers to a state of mind, to something going on; the Aorist refers to single, special, and distinct acts occurring once and summarily: *e. g.* particular terms of abuse.

477. καταστρέφωω. Subdue, "bring within your control." Thucyd. iii. 138. For 477-8, cf. Horace *Æp.* i. i. 38. Sunt verba et voces quibus hunc lenire dolorem possis et magnam morbi deponere partem.

483. αἰνῶ δὲ σέ. The Chorus declare that the nurse's advice has more worldly usefulness in it, but that they give their moral support to Phædra in preferring death to shame.

- ὁ δ' αἶνος οὗτος δυσχερέστερος λόγων
τῶν τῆσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν. 485
- ΦΑΙ. τοῦτ' ἔσθ' ὃ θνητῶν εὖ πόλεις οἰκουμένας
δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.
οὐ γάρ τι τοῖσιν ὥσὶ τερπνὰ χρὴ λέγειν,
ἀλλ' ἐξ ὄτου τις εὐκλεῆς γενήσεται.
- ΤΡ. τί σεμνομυθεῖς; οὐ λόγων εὐσχημόνων 490
δεῖ σ' ἀλλὰ τάνδρὸς· ὡς τάχος διστέον
τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.
εἰ μὲν γὰρ ἦν σοι μὴ 'πὶ συμφοραῖς βίος
τοιαῖσδε, σῶφρων δ' οὐσ' ἐτύγχανες γυνή,
οὐκ ἂν ποτ' εὐνῆς οὐνεχ' ἠδονῆς τε σῆς 495
προσῆγον ἂν σε δεῦρο· νῦν δ' ἀγὼν μέγας
σῶσαι βίον σόν, κοῦκ ἐπίφθονον τόδε.
- ΦΑΙ. ὦ δεινὰ λέξασ', οὐχὶ συγκλείσεις στόμα
καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;
- ΤΡ. αἴσχρ', ἀλλ' ἀμείνω τῶν καλῶν τὰδ' ἐστὶ σοι. 500
κρείσσον δὲ τοῦργον, εἴπερ ἐκσῶσει γέ σε,
ἢ τοῦνομ' ᾧ σὺ κατθανεῖ γαυρουμένη.
- ΦΑΙ. καὶ μὴ σε πρὸς θεῶν, εὖ λέγεις γάρ, αἰσχρὰ δέ,
πέρα προβῆς τῶνδ'· ὡς ὑπείργασμαι μὲν εὖ
ψυχῆν ἔρωτι, τᾶσχρὰ δ' ἦν λέγῃς καλῶς, 505
εἰς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.
- ΤΡ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρτάνειω·

491. *διστέον*. Two ways of taking this line. 1. "Tell it out to men and see if they will cure you," i.e. telling it to men find out the proper arguments in your case. 2. Tell the truth to Hippolytus, and make sure *διστέον* of his sentiments. In the first *λόγον* follows *διστέον*, in the second it follows *ἐξεῖπ*.

496. *οὐκ ἂν προσῆγον*. If I were not afraid that you would brood over this to your death I would not have recommended this desperate course (i.e. an appeal to Hippolytus). Mr. Paley reads *προσῆγον*.

501. *τοῦργον*, viz., communicating her love to Hippolytus and trying to inspire him with the same feeling.

502. *γαυροῦσθαι* = vaunt oneself on a thing.

503. *πρὸς θεῶν*, cf. 311, note. Notice ellipse of *λίσσομαι*.

- εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἢ χάρις.
 ἔστιν κατ' οἴκους φίλτρα μοι θελεκτήρια
 ἔρωτος, ἦλθε δ' ἄρτι μοι γνώμης ἔσω, 510
 ἃ σ' οὐτ' ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβῃ φρενῶν
 παύσει νόσου τῆσδ', ἦν σὺ μὴ γένη κακῆ.
 [δεῖ δ' ἐξ ἐκείνου δὴ τι τοῦ ποθουμένου
 σημεῖον, ἢ λόγον τιν' ἢ πέπλων ἄπο
 λαβεῖν, συνάψαι τ' ἐκ δυοῖν μίαν χάριν.] 515
- ΦΑΙ. πότερα δὲ χριστόν ἢ ποτόν τὸ φάρμακον;
 ΤΡ. οὐκ οἶδ' ὄνασθαι, μὴ μαθεῖν βούλου, τέκνον.
 ΦΑΙ. δέδοιχ' ὅπως μοι μὴ λῖαν φανῆς σοφή.
 ΤΡ. πάντ' ἂν φοβηθεῖσ' ἴσθι· δειμαίνεις δὲ τί;
 ΦΑΙ. μὴ μοί τι Θησέως τῶνδε μηνύσης τόκω, 520
 ΤΡ. ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς.
 μόνον σύ μοι, δέσποινα ποντία Κύπρι,
 συνεργὸς εἴης· τᾶλλα δ' οἶ' ἐγὼ φρονῶ
 τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.
- ΧΟ. Ἔρωσ Ἔρωσ, ὃ κατ' ὀμμάτων στρ. 525
 στάξεις πόθον, εἰσάγων γλυκεῖαν
 ψυχαῖς χάριν οὐδ' ἐπιστρατεύση,
 μὴ μοί ποτε σὺν κακῷ φανεῖης
 μηδ' ἄρρυθμος ἔλθοις.
 οὔτε γὰρ πυρὸς οὐτ' 530
 ἄστρων ὑπέρτερον βέλος,
 οἶον τὸ τᾶς Ἀφροδίτας

525—564. [An ode of the Chorus to Eros, praying that he may not attack them too violently ἄρρυθμος.]

508. εἰ δ' οὖν = εἰ δὲ μὴ. If you are determined to make no effort to win Hippolytus, you ought not to have made the mistake of loving him in the first case. If you are not so determined, then be guided by me.

510. ἔσω: in its proper sense expressing "motion," cf. line 2, note.

515. συνάψαι. Cf. Theocr. ii. 53., Virg. *Ecl.* viii. 91.

516. χριστόν, &c. *Æsch. Prom.* 479. οὐδὲν οὔτε βράσιμον οὐ χριστόν, οὔτε πιστόν.

ἴησιν ἐκ χερῶν
 Ἔρωσ ὁ Διὸς παῖς.
 ἄλλως ἄλλως παρά τ' Ἀλφεῶ ἀντ. 535
 Φοίβου τ' ἐπὶ Πυθλοῖς τεράμνοισ
 βούταν φόνον Ἑλλάς αἰ' ἀέξει·
 Ἔρωτα δὲ τὸν τύραννον ἀνδρῶν,
 τὸν τᾶς Ἀφροδίτας
 φιλτάτων θαλάμων 540
 κληδοῦχον, οὐ σεβίζομεν,
 πέρθοντα καὶ διὰ πάσας
 ἰόντα συμφορᾶς
 θνατοῖς, ὅταν ἔλθῃ.
 τὰν μὲν Οἰχαλίᾳ στρ. 545
 πῶλον ἄζυγα λέκτρων
 ἀνδρον τὸ πρὶν καὶ ἀνυμφον, οἴκων
 ζεύξασ' ἄπ' εἰρεσίᾳ, δρομάδα
 τὰν Ἄιδος ὥστε Βάκχαν, 550
 σὺν αἵματι, σὺν καπνῶ
 φουλοῖς θ' ὑμεναίοις
 Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν·
 ὦ τλάμων ὑμεναίων.
 ὦ Θήβας ἱερὸν ἀντ. 555
 τεῖχος, ὦ στόμα Δίρκας,
 συνείποιτ' ἂν ἅ Κύπρις οἶον ἔρπει.
 βρουτᾶ γὰρ ἀμφιπύρῳ τοκάδα

535. παρά τ' Ἀλφεῶ refers to Zeus Olympius, whose temple at Olympia was near the Alpheus.

— ἄλλως. Cf. 198, note.

551. Hercules had received a promise from Eurytus that he should marry Iole. Eurytus failed to give her, and Hercules slew Eurytus, destroyed Æchalia and carried off Iole.

— Οἰχαλίᾳ. Locative, cf. Soph. O. T. 899, τὸν Ἀβαιοῖ ναόν.

553. ἐκδοῦναι. Regular phrase = "to give in marriage."

556. Δίρκας, the fountain at Thebes.

- τὴν Διογόνιο Βάκχου 560
 νυμφευσάμεναν πότμῳ
 φονίῳ κατέλυσεν.
 δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ'
 οἷα τις πεπόταται.
- ΦΑΙ. σιγήσατ', ὦ γυναῖκες· ἐξειργάσμεθα. 565
 ΧΟ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισι σοῖς;
 ΦΑΙ. ἐπίσχετ'· αὐδὴν τῶν ἔσωθεν ἐκμάθω.
 ΧΟ. σιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε.
 ΦΑΙ. ἰὼ μοι, αἰαῖ·
 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων. 570
 ΧΟ. τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;
 ἔνεπε τίς φοβεῖ σε φάμα, γύναι,
 φρένας ἐπίσσυτος.
- ΦΑΙ. ἀπωλόμεσθα. ταῖσδ' ἐπιστᾶσαι πύλαις 575
 ἀκούσαθ' ὄλος κέλαδος ἐν δόμοις πίτνει.
 ΧΟ. σὺν παρὰ κλήθρα· σοὶ μέλει πομπίμα
 φάτις δωμάτων.
 ἔνεπε δ' ἔνεπέ μοι, τί ποτ' ἔβα κακόν; 580
 ΦΑΙ. ὁ τῆς φιλίππου παῖς Ἀμαζόνος βοᾷ
 Ἴππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.
 ΧΟ. ἄχᾶν μὲν κλύω, σαφές δ' οὐκ ἔχω 585

560. τὴν Διογ. i.e. Semele: Inspired by Hera, she begged Zeus to appear to her as he did to Hera. He complied with her request, and she was consumed by the lightning which accompanied him—hence the νυμφ, ποτμ, φον, wedded to a blood-stained fate.

562. κατέλυσεν, sc. ἔπαυσεν.

[560—614. The nurse has been out to tamper with Hippolytus. Phædra (565) hears his voice as he approaches. The nurse (600) tries to silence Hippolytus that Phædra may not hear that she has failed to conciliate his love.

568. So Monk. δεινὰ being nom. and τὰ πάντα acc. after ἐπιπνεῖ. "Terribly she breathes on all." Nauok has δεινὰ γὰρ πάντα γ' ἐπιπνεῖ.

574. Take φοβεῖ to govern φρένας, ἐπίσσυτος standing alone: L. and S.' construction ἐπίσσυτος φρένας is rather forced.

576. πομπίμα. Curious passive use: Soph. *Trach.* 872, the only other instance.

- γεγωνεῖν ὄπα
διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.
- ΦΑΙ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,
τὴν δεσπότου προδοῦσαν ἐξαυδᾶ λέχος, 590
- ΧΟ. ὦμοι ἐγὼ κακῶν· προδέδοσαι, φίλα.
τί σοι μῆσομαι;
τὰ κρύπτ' ἄρα πέφηνε, διὰ δ' ὄλλυσαι
- ΦΑΙ. αἰαί, ἔ ἔ.
- ΧΟ. πρόδοτος ἐκ φίλων. 595
- ΦΑΙ. ἀπώλεσέν μ' εἰπούσα συμφορὰς ἐμάς,
φίλωσ, καλῶσ δ' οὐ τήνδ' ἰωμένη νόσον.
- ΧΟ. πῶσ οὖν; τί δράσεις, ὦ παθοῦσ' ἀμήχανα;
- ΦΑΙ. οὐκ οἶδα πλὴν ἔν, κατθανεῖν ὅσον τάχος
τῶν νῦν παρόντων πημάτων ἄκος μόνον. 600
- ΙΠ. ὦ γαῖα μήτηρ ἡλίου τ' ἀναπτυχαί,
οἶων λόγων ἄρρητον εἰσήκουσ' ὄπα.
- ΤΡ. σίγησον, ὦ παῖ, πρίν τιν' αἰσθέσθαι βοῆσ.
- ΙΠ. οὐκ ἔστ' ἀκούσασ δεῖν' ὅπως συγῆσομαι.
- ΤΡ. ναὶ πρὸς σε τῆσ σῆσ δεξιᾶσ εὐωλένου. 605
- ΙΠ. οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψει πέπλων;
- ΤΡ. ὦ πρὸς σε γονάτων, μηδαμῶσ μ' ἐξεργάσθ.
- ΙΠ. τί δ', εἶπερ ὡσ φῆσ μηδὲν εἶρηκασ κακόν;

589. προμνήστριαν = a matchmaker of ills, Aristoph. *Nub.* 41 (Holden).

592. ἄρα, cf. 359, note.

597. φίλωσ, οὐ καλῶσ. Phædra means that the remedy was offered in a kind spirit, but could not be accepted with honour, cf. infra. 695, also *Androm.* 586, *Orest.* 100.

605. πρὸς σε τῆσ, κ. τ. λ. "I beseech thee by thy right arm:" πρὸς governs the genitive and σε is inserted between them, λίσσομαι or ἄντομαι being understood. This order is most common, see 607: sometimes the pronoun stands otherwise, as in 311, καὶ σε πρὸς θεῶν...λίσσομαι.

606. οὐ μὴ π. Cf. 213, note.

607. ὦ. Mr. Jebb on Soph. *Ajax*, 372, says ὦ is "a sign of the vocative less emphatic than 'oh,' used in the phrase ὦ πρὸς θεῶν, in questions, or with the Imperative whereas ὦ expresses surprise, joy, or pain, is an exclamation = our 'Oh.'"

- TP. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὄδε.
 III. τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν. 610
 TP. ὦ τέκνον, ὄρκους μηδαμῶς ἀτιμάσῃς,
 III. ἢ γλῶσσ' ὀμώμοχ', ἢ δὲ φρῆν ἀνώμοτος.
 TP. ὦ παῖ, τί δράσεις; σοὺς φίλους διεργάσει;
 III. ἀπέπτυσ'· οὐδεὶς ἄδικός ἐστι μοι φίλος. 614
 TP. σύγγνωθ' ἄμαρτεῖν εἰκὸς ἀνθρώπου, τέκνον.
 III. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν
 γυναικάς εἰς φῶς ἡλίου κατώκισας;
 εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,
 οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε,
 ἀλλ' ἀντιθένης σοῖσιν ἐν ναοῖς βροτοὺς 620
 ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος
 παίδων πρίασθαι σπέρμα, τοῦ τιμήματος

616—668. Euripides here by the mouth of Hippolytus expresses his hatred of women. Hippolytus recommends a way of procuring children, says that a simple woman makes the best wife, and that female servants should never be allowed to get near her.

612. ἀνώμοτος. My tongue took the oath, but my mind is unsworn, cf. *Medea*, 737. θεῶν ἀνώμοτος: Hippolytus at first seems disposed to break his oath, saying that it was forced upon him in ignorance of all the facts. In the end, however, (1060) he submits to exile rather than break this very oath.

614. ἀπέπτυσα. I reject the accusation: This use of the Aorist is different to that which is commented on at line 428: it is sometimes put in a present sense, even when it cannot be rendered "to be wont."

— Madvig, *Grk. Syntax*, § 335. *Rem. B.* says "The *first* person is sometimes applied to the expression of one's state of mind by words or gestures, occurring at the moment of speaking (the past tense referring to the preceding emotion, which is in the speaker's thoughts).

— Matth. Gr. Gr. § 506. "In Latin and English the present must be used here; but in Greek the Aorist seems to retain a sense very nearly allied to its proper one, of an action completely finished in which no alteration can be made. Compare use of *ἐγέλασα ἦνεσα ἤσθην*, &c.

— Eur. *Med.* 273, 705. *Suppl.* 1170. *Orest.* 1637. *Hec.* 1276. *Soph. Ajax*, 536. *Elect.* 668.

619. For Euripides' ideas on women and generation of children, cf. *Medea*, 573—575.

— βροτοὺς I think goes with *παρασχέσθαι* as well as *πρίασθαι*.

— Translate "If you (Zeus) would have a crop of mortals, men need not have begotten them from women, they might have bought seed.

τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασιν
 ναλεῖν ἐλευθέροισι θηλειῶν ἄτερ.
 [νῦν δ' εἰς δόμους μὲν πρῶτον ἄξεσθαι κακὸν 625
 μέλλοντες ὄλβον δωμάτων ἐκτίνομεν.]
 τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα
 προσθεῖς γὰρ ὁ σπείρας τε καὶ θρέψας πατήρ
 φερνὰς ἀπέκισ', ὡς ἀπαλλαχθῆ κακοῦ·
 ὁ δ' αὖ λαβῶν ἀτηρὸν εἰς δόμους φυτὸν 630
 γέγηθε κόσμον προστιθεὶς ἀγάλματι
 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ
 δύστηνος, ὄλβον δωμάτων ὑπεξελῶν.
 ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς
 γαμβροῖσι χαίρων σώζεται πικρὸν λέχος, 635
 ἢ χρηστὰ λέκτρα, πευθεροὺς δ' ἀνοφελεῖς
 λαβῶν πιέζει τὰγαθῶ τὸ δυστυχές.
 ῥᾶστον δ' ὄτῳ τὸ μηδέν, ἀλλ' ἀνοφελῆς
 εἰρηθία κατ' οἶκον ἴδρυνται γυνή.
 σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις 640
 εἶη φρονούσα πλείον ἢ γυναῖκα χρή.
 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις
 ἐν ταῖς σοφαῖσιν· ἢ δ' ἀμήχανος γυνὴ
 γνώμη βραχεία μωρίαν ἀφηρέθη.
 χρῆν δ' εἰς γυναῖκα πρόσπολον μὲν οὐ περᾶν, 645
 ἀφθογγα δ' αὐταῖς συγκατοικίζειν δάκη
 θηρῶν, ἵν' εἶχον μῆτε προσφωνεῖν τινα
 μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.

625. ἄξεσθαι. ἀγεσθαι, the regular word for marrying a wife.

626. ἐκτίνομεν. Monk reads ἐκτείνομεν. There is another ἐκπίνομεν = exhaustimus.

632. καλὸν κακίστῳ, for the juxta-position. Compare Soph. O. T. 1396. κάλλος κακῶν ὑποϋλον.

646. δάκη, dangerous brutes, cf. Æsch. Theb. 553.

647. ἵν' εἶχον. Compare 930 for ἵνα or ὅπως with Imperf. Indicative in an impossible wish.

νῦν δ' αἰ μὲν ἔνδον δρώσω αἰ κακαὶ κακὰ
 βουλευμάτων, ἔξω δ' ἐκφέρουσι πρόσπολοι. 650
 ὧς καὶ σὺ γ' ἡμῖν πατρός, ὦ κακὸν κάρα,
 λέκτρων ἀθίκτων ἦλθες εἰς συναλλαγάς·
 ἀγῶ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι,
 εἰς ὧτα κλύζων. πῶς ἂν οὖν εἶην κακός,
 δε οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ; 655
 εὖ δ' ἴσθι, τοῦμόν σ' εὐσεβὲς σώζει, γύναι·
 εἰ μὴ γὰρ ὄρκοις θεῶν ἀφρακτος ἤρέθην,
 οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξειπεῖν πατρί.
 νῦν δ' ἐκ δόμων μὲν, ἔστ' ἂν ἐκδημος χθονὸς
 Θησεύς, ἄπειμι· σῦγα δ' ἔχομεν στόμα. 660
 θεάσομαι δὲ σὺν πατρός μολὼν ποδὶ
 πῶς νῦν προσόψει καὶ σὺ καὶ δέσποινα σῆ·
 τῆς σῆς δὲ τόλμης εἶσομαι γεγευμένος.
 ὀλοισθε. μισῶν δ' οὔποτ' ἐμπλησθήσομαι
 γυναικάς, οὐδ' εἴ φησί τις μ' αἰεὶ λέγειν· 665
 αἰεὶ γὰρ οὖν πῶς εἰσι κακείναι κακαί.
 ἦ νῦν τις αὐτὰς σωφρονεῖν διδαξάτω,
 ἦ κἄμ' ἐάτω ταῖσδ' ἐπεμβαίνειν αἰεὶ.

ΦΑΙ. τάλανες ὦ κακοτυχεῖς ἀντ.
 γυναικῶν πότμοι.
 τίνας νῦν τέχνας ἔχομεν ἢ λόγους 670

650. ἐκφέρουσι, publish abroad, cf. 295, cf. also Soph. *Trach.* 741.

655. οὐδ' ἀκούσας, "not having even heard." οὐδέ is "not...either," or "not...even."

657. ἀφρακτος. Supply ὦν.

658. For μὴ οὐ, cf. note 48 and 49. supra.

659. ἔστ' ἂν, with verb understood, cf. *Medea* 1153, οὐσπερ ἂν πόσις σέθεν.

666. κακείναι. The καὶ seems to mark the parallelism between the two ἀεὶ clauses. If I seem to be constantly harping on the same theme, women are as constantly giving occasion thereto (by being κακαί.)

667. νῦν. illative particle "then." The υ in this word is common.

σφαλείσαι κάθαμμα λύειν λόγου ;
 ἐτύχομεν δίκας· ἰὼ γὰ καὶ φῶς.
 πᾶ ποτ' ἐξαλύξω τύχας ;
 πῶς δὲ πῆμα κρύψω, φίλαι ;
 τίς ἂν θεῶν ἄρωγός ἢ τίς ἂν βροτῶν 675
 πάρεδρος ἢ ξυνεργὸς ἀδίκων ἔργων
 φανείη ; τὸ γὰρ παρ' ἡμῖν πάθος
 παρὸν δυσεκπέραντον ἔρχεται βίου.
 κακοτυχεστάτα γυναικῶν ἐγώ.

XO. φεῦ φεῦ· πέπρακται, κοῦ κατώρθωνται τέχνηαι, 680
 δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.

ΦΑΙ. ὦ παγκακίστη καὶ φίλων διαφθορεῦ,
 οἷ εἰργάσω με. Ζεὺς σ' ὁ γεννήτωρ ἐμὸς
 πρόρριζον ἐκτρίψειεν οὐτάσας πυρί.
 οὐκ εἶπον, οὐ σῆς προνουησάμην φρενός, 685
 σιγᾶν ἐφ' οἴσι νῦν ἐγὼ κακύνομαι ;
 σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλειεῖς
 θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.
 οὗτος γὰρ ὀργῇ συντεθηγμένος φρένας
 ἐρεῖ καθ' ἡμῶν πατρὶ σὰς ἀμαρτίας, 690
 πλήσει δὲ πᾶσαν γαίαν αἰσχίστων λόγων.
 ὄλοιο καὶ σὺ χῶστις ἄκουτας φίλους
 πρόθυμός ἐστι μὴ καλῶς εὐεργετῆιν.

TP. δέσποινα, ἔχεις μὲν τὰμὰ μέμψασθαι κακά· 695
 τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ·
 ἔχω δὲ κἀγὼ πρὸς τὰδ', εἰ δέξει, λέγειν.
 ἔθρεψά σ' εὐνους τ' εἰμί· τῆς νόσου δέ σοι
 ζητοῦσα φάρμαχ' εὗρον οὐχ ἀβουλόμην.

683. διαφθορεῦ. Monk says Euripides always has διαφθορά.

687. οὐκέτι = no longer, " (so after what has happened) I shall lose all chance of dying with a good name."

694. μὴ καλῶς εὐεργετῆιν, to confer a benefit by improper means.

691. ἐρεῖ δὲ Πιπθεῖ τῷ γέροντι συμφοράς,

- εἰ δ' εὖ γ' ἔπραξα, κάρτ' ἂν ἐν σοφοῖσιν ἦν· 700
 πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτῆμεθα.
- ΦΑΙ. ἦ καὶ δίκαια ταῦτα κᾶξαρκοῦντά μοι,
 τρώσασαν ἡμᾶς εἶτα συγχωρεῖν λόγοις ;
- ΤΡ. μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγώ,
 ἀλλ' ἔστι κᾶκ τῶνδ' ὥστε σωθῆναι, τέκνον. 705
- ΦΑΙ. παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ καλῶς
 παρήνεσάς μοι κάπεχείρησας κακά.
 ἀλλ' ἐκποδῶν ἄπελθε καὶ σαντῆς πέρι
 φρόντιζ'· ἐγὼ γὰρ τὰμὰ θήσομαι καλῶς.
 ὑμεῖς δέ, παῖδες εὐγενεῖς Τροιζήνιαι, 710
 τοσόνδε μοι παράσχετ' ἔξαιτουμένη,
 συγῆ καλύπτειν ἀνθάδ' εἰσηκούσατε.
- ΧΟ. ὄμνυμι σεμνὴν Ἄρτεμιν Διὸς κόρην,
 μηδὲν κακῶν σῶν εἰς φάος δείξειν ποτέ.
- ΦΑΙ. καλῶς ἔλεξας. ἐν δὲ προτρέπουσ' ἐγὼ 715
 εὖρημα [δῆτα] τῆσδε συμφορᾶς ἔχω,
 ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βλον,
 αὐτῆ τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.
 οὐ γάρ ποτ' αἰσχυνῶ γε Κρησίου δόμους,
 οὐδ' εἰς πρόσωπον Θησέως ἀφίξομαι 720
 αἰσχυροῖς ἐπ' ἔργοις οὐνεκα ψυχῆς μιᾶς.

701. πρὸς τὰς τύχας, "in proportion to the result" = Latin "pro rerum exitu." Eur. *Helen*. 321.

718. ὄμνυμι with acc. "call as a witness," so "swear by," cf. Hom. *Iliad* xiv. 271. and xxiii. 585, Æsch. *Theb.* 529, Soph. *Trach.* 1185, *Demosth.* 301, i. N.B.—In Prose we meet more commonly κατὰ with Gen. or Acc.; εἰς with Acc., &c.

715. προτρέπουσ' ἐγὼ. "Turning about in one's mind;" Monk reads this, but suggests προσκοποῦσα. Mr. Paley reads προστρέπουσα, sc. (τὸν νῦν) = animadvertens. The Scholiast explains προτρέπουσα as "searching out," ἐξερευνώσα.

— καλῶς ἔλεξας almost = "Thank you."

718. πρὸς τὰ νῦν πεπτ. = (seeing what has now fallen out). This is a metaphor from dice, cf. *Medea* 55. Eurip. *Elect.* 1101.

720. οὐδ' εἰς προσ. I will not face Theseus after my disgraceful conduct simply to save one person's life (i.e. her own).

- ΧΟ. μέλλεις δὲ δὴ τι δρᾶν ἀνήκεστον κακόν;
 ΦΑΙ. θανεῖν· ὅπως δέ, τοῦτ' ἐγὼ βουλευσομαι.
 ΧΟ. εὐφημος ἴσθι.
 ΦΑΙ. καὶ σύ γ' εὖ με νουθέτει.
 ἐγὼ δὲ Κύπριν, ἥπερ ἐξόλλυσί με, 725
 ψυχῆς ἀπαλλαχθεῖσα τῆδ' ἐν ἡμέρᾳ
 τέρψω· πικροῦ δ' ἔρωτος ἥσσηθήσομαι.
 ἀτὰρ κακόν γε χᾶτέρῳ γενήσομαι
 θανούσ', ἵν' εἰδῆ μὴ 'πὶ τοῖς ἐμοῖς κακοῖς
 ὑψηλὸς εἶναι· τῆς νόσου δὲ τῆσδέ μοι 730
 κωιῆ μετασχὼν σωφρονεῖν μαθήσεται.
 ΧΟ. ἡλιβάτοις ὑπὸ κευθμῶσι γενοίμαν, στρ.
 ἵνα με πτεροῦσσαν ὄρνιν
 θεὸς εἰνὶ ποταναῖς ἀγέλαις θείῃ.
 ἄρθειν δ' ἐπὶ πόντιον 735
 κύμα τᾶς Ἀδριηνᾶς
 ἀκτᾶς Ἐριδανοῦ θ' ὕδωρ·
 ἔνθα πορφύρεον σταλάσσοις
 εἰς οἶδμα πατρὸς τάλαιναι
 κόραι Φιέθοντος οἴκτῳ δακρῶν 740
 τὰς ἠλεκτροφαεῖς αὐγάς.

724. *εὐφημος ἴσθι*, (*id.* keep a religious silence), cf. Favete linguis. Horace iii. 1, 2. Translate "Hush! don't say such things."

— *καὶ σύ γε*. She asks for advice from the chorus, because the nurse's counsel was bad.

728. *χᾶτέρῳ*, i.e. Ἴππολύτῳ.

731. *σωφρονεῖν μαθήσ.* Cf. *Æsch. Agam.* 1398 (Paley).

732—775. The Chorus (Phædra having gone to hang herself) wish they could fly to some happy place. They regret the evil omen with which Phædra came to Athens.

736. Some people suppose the Eridanus to have been a fabulous stream not the Po, though Ἀδριην ἀκτ makes it probable that the Po is meant here. The Romans got amber from the Baltic.

741. The sisters of Phæthon were changed into poplars and supposed to weep Amber. Compare Martial iv. 32, 59; vi. 15.

743. *ἀνίσταμι* (sc. *ὁδόν*) "make one's way to a place." Compare Soph. *Trach.* 657. O. C. 1562.

Ἐσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν	ἀντ.
ἀνύσαιμι τᾶν αἰοιδῶν,	
ἵν' ὁ ποντομέδων πορφυρέας λίμνας	
ναύταις οὐκέθ' ὄδον νέμει	745
σεμνὸν τέρμονα ναίων	
οὐρανοῦ, τὸν Ἄτλας ἔχει,	
κρήναί τ' ἀμβρόσιαι χέονται	
Ζηνὸς μελάθρων παρὰ κοίταις,	
ἵν' ὀλβιόδωρος αὖξει ζαθέα	750
χθῶν εὐδαιμονίαν θεοῖς.	
ὦ λευκόπτερε Κρησία	στρ.
πορθμίς, ἃ διὰ πόντιον	
κῦμ' ἀλίκτηπον ἄλμας	
ἐπόρευσας ἐμὰν ἀνασσαν	755
ὀλβίων ἀπ' οἴκων,	
κακουμφοτάταν ὄνασιν.	
ἧ γὰρ ἀπ' ἀμφοτέρων ἧ	
Κρησίας ἐκ γᾶς δύσορρις	
ἔπτατο κλεινὰς Ἀθήνας	760
Μουνύχου δ' ἀκταΐσιν ἐκδή—	
σαντο πλεκτᾶς πεισμάτων ἀρ—	

746. *ναίων*. "Inhabiting." Another reading which Mr. Paley adopts is *κέρων* with acc. = *ἔχων*, cf. *Æsch. Chæph.* 206, 714., *Theææ* 699.

747. Notice τὸν for ἵν. Before κρήναι understand ἵνα from τὸν in the preceding line.

750. *ζαθέα χθῶν*, called divine because the earth and heavens are supposed to touch there, (i.e. to a Greek looking out on the Atlantic the sky and sea appeared to meet at the horizon; and they knew no land beyond:—*θεοῖς*, some people suggest *θνατοῖς*.)

757. *ὄνασιν* is accusative in apposition to the sentence.

760. *κλεινὰς Ἀθήνας*, cf. 1094. This is a favourite epithet at Athens. Compare *λιπαραί*, Pindar i. 2, 30; Aristoph. *Acç.* 639. For the constant praise of Athens by the Athenian poets who had to depend on an Athenian audience, cf. Soph. *Elect.* 780.

761. *Munyochus* was a hero Eponymus at Athens. He gave his name to the port by the Piræus.

762. *ἀρχας πλεκτ. πεισμ.* Twisted ends of ropes: for this sense of *ἀρχας*, cf. Herod. iv. 60.

- χὰς ἐπ' ἀπείρου τε γὰς ἔβασαν.
 ἄνθ ὧν οὐχ ὀσίων ἐρώ— ἀντ.
 των δεινᾶ φρένας Ἄφροδί— 765
 τας νόσφ κατεκλάσθη·
 χαλεπᾶ δ' ὑπέραντλος οὔσα
 συμφορᾶ, τεράμνων
 ἀπὸ νυμφιδίων κρεμαστὸν
 ἄψεται ἀμφὶ βρόχον λευ— 770
 κᾶ καθαρμόζουσα δείρα,
 δαίμονα στυγνὰν καταιδε—
 σθείσα τάν τ' εὐδοξον ἀνθαι—
 ρομένα φάμαν ἀπαλλάσ—
 σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα. 775
- ΕΞ. ἰοὺ ἰοῦ·
 βοηδρομεῖτε πάντες οἱ πέλας δόμων·
 ἐν ἀγχόναϊς δέσποινα, Θησέως δάμαρ.
- ΧΟ. φεῦ φεῦ, πέπρακται· βασιλεῖς οὐκέτ' ἔστι δὴ
 γυνή, κρεμαστοῖς ἐν βρόχοις ἠρτημένη.
- ΕΞ. οὐ σπεύσεται; οὐκ οἶσει τις ἀμφιδέξιον 780
 σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης;
- ΗΜΙΧ. φίλαι, τί δρώμεν; ἡ δοκεῖ περᾶν δόμουσ

764. κατεκλάσθη. She was crushed in heart with a malady of unholy love sent by Aphrodite. Notice the double genitive, *δσ, ἐρωτ* and Ἄφροδ.

770. ἄψεται ἀμφί. ἀμφί goes with the verb "fasten around."

772. στυγνὰν δαίμονα καταιδ. "Yielding to the spleen of the goddess (Cupris), and so accepting her destiny."

775. ἀπαλλ. ἐρ. φρεν." Driving love from her mind," cf. *Medea* 27, ἀπαλλάσσουσα γῆς πρόσωπον.

780. ἀμφιδέξιον = anceps. either (α) "ambiguous" (of an oracle) or (β) "two-edged" of a sword, cf. Herod. 5, 92, 19.

A messenger announces that Phædra has hanged herself (780). The chorus consult as to what they should do. Theseus coming up asks the cause of the uproar (790). The chorus break the news to him (800). Theseus finds on the corpse a letter accusing Hippolytus of having violated his nuptial couch (855).

782. δόμουσ περᾶν = "go to the house," cf. Phœnissæ 299, μέλαθρα περᾶν.
 — τί δρώμεν : (deliberative subjunctive). What are we to do? Madvig

- λύσαι τ' ἀνασσαν ἐξ ἐπισπαστῶν βρόχων ;
HMIX. τί δ' ; οὐ πάρεϊσι πρόσπολοι νεανίαι ;
 τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου. 785
- EΞ.** ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν,
 πικρὸν τόδ' οἰκούρημα δεσπότηαις ἐμοῖς.
- XO.** ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή·
 ἤδη γὰρ ὡς νεκρὸν νιν ἐκτελνουσι δή.
- ΘΗ.** γυναικες, ἵστε τίς ποτ' ἐν δόμοις βοή ; 790
 ἡχῶ βαρεῖα προσπόλων μ' ἀφίκετο.
 οὐ γὰρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος
 πύλας ἀνοίξας εὐφρόνως προσενέπειν.
 μῶν Πιτθέως τι γῆρας εἰργασται νέον ;
 πρόσω μὲν ἤδη βίτοτος, ἀλλ' ὅμως ἔτ' ἂν 795
 λυπηρὸς ἡμῖν τοῦσδ' ἂν ἐκλίποι δόμους.
- XO.** οὐκ εἰς γέροντας ἤδε σοι τείνει τύχη,
 Θησεῦ· νέαι θανόντες ἀλγυνοῦσί σε.

Grk. Syntax, § 121, calls this construction Subjunct-dubitativus, and says "The Subjunctive is used in simple interrogations or in doubting questions (expressing disapprobation, denial, displeasure) of that which *shall* come to pass, or *is to be* done, both when the questions are *direct*, and when *dependent* on a leading verb in the present or future. Compare 178 supra. τί δράσω; Soph. Phil. 969, also τί φῶ; τι δρῶ; πῶς οὖν.....λέγωμεν καὶ πῶς ποιῶμεν, Plato Phil. 63, and πότεν οὖν τις ἀρξήται; Plat. Phil. 15.

787. οἰκούρημα. This will make a sad housekeeping for my master (Theseus) οἰκ = here "a watching or keeping the house." In *Orest.* 928, οἰκουρήματα φθείρειν = to pervert the stay-at-homes, i.e. the women.

790. Theseus is introduced for the first time. He has just returned from a "Theoria," or pilgrimage to some shrine (cf. 792 and 807), probably to obtain pardon for slaying his kinsman Pallas, which act was the cause of his present visit to Troezen.

794. μῶν γῆρας.....εἰργασται. "Has the aged Pittheus had any harm done him? For πῖτθεως γῆρας, cf. Juvenal *Sat.* iv. 81, venit Crispi iucunda senectus, and *Sat.* x. 75, si oppressa foret secunda senectus Principis.

797. σοι (ethic dative). "You will find that this event has no reference to aged persons." The dative of the personal pronouns, especially of the first person, is used to denote a certain participation, and an interest in the person speaking, spoken to, or spoken of, cf. Demosth. 18, 178. δούτω πάν μοι προσέχετε τὸν νοῦν. Plato *Resp.* 8, 389. Σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις. Compare in Latin, Hor. *Ep.* 1, 3, 15, "quid mihi Celsus agit."

- ΘΗ.** οἶμοι· τέκνων μοι μή τι συλᾶται βίος ;
- ΧΟ.** ζῶσιν, θανούσης μητρὸς ὡς ἄλγιστα σοι. 800
- ΘΗ.** τί φῆς ; ὄλωλεν ἄλοχος ; ἐκ τίνος τύχης ;
- ΧΟ.** βρόχον κρεμαστὸν ἀγγχόνης ἀνήψατο.
- ΘΗ.** λύπη παχνωθεῖσ' ἢ ἀπὸ συμφορᾶς τίνος ;
- ΧΟ.** τοσοῦτον ἴσμεν· ἄρτι γὰρ κἀγὼ δόμοις,
Θησεῦ, πάρεμι σῶν κακῶν πενήθρια. 805
- ΘΗ.** αἰαί· τί δῆτα τοῖσδ' ἀνέστεμμαι κἀρα
πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὤν ;
χαλᾶτε κλείθρα, πρόσπολοι, πυλωμάτων,
ἐκλύεθ' ἄρμους, ὡς ἴδω πικρὰν θέαν
γυναικός, ἣ με κατθανοῦσ' ἀπώλεσεν. 810
- ΧΟ.** ἰὼ ἰὼ τάλαινα μελέων κακῶν·
ἔπαθες, εἰργάσω
τοσοῦτον ὥστε τούσδε συγγέαι δόμους.
αἰαί τόλμας, ὦ βιαίως θανοῦσ'
ἀνοσίφ τε συμφορᾶ, σᾶς χερὸς
πάλαισμα μελέας. 815
- ΘΗ.** τίς ἄρα σάν, τάλαιν', ἀμαυροὶ ζοάν ;
ὦμοι ἐγὼ πόνων· ἔπαθον, ὦ πόλις,
τὰ μάκιστ' ἐμῶν κακῶν. ὦ τύχα,
ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,
κηλὶς ἀφραστός ἐξ ἀλαστόρων τινός. 820

799. μή interrogative = μῶν, cf. *Æsch. Pers.* 346, *Pr. Vinc.* 980.

808. παχνωθεῖσα, (*lit.*) congealed, sc. "frozen with grief," *Æsch. Cho.* 75.

806. κἀρα ἀνεστ. φυλλ. cf. *Soph. O. T.* 82.

807. θεωρὸς, a pilgrim, cf. 790 supra.

809. ἄρμους = fastenings, *Soph. Ant.* 1216, for the phrase ἐκλύεθ' ἄρμους, *Eur. Med.* 1315.

815. ἀνοσ. συμφ. An offence against the laws of heaven, as opposed to those of men.

816. ζοάν, not ζωήν. Porson on *Hecuba*, 1090, argues for the short ο. Compare Mr. Paley's note, *Medea* 976, where he gives examples to support ζοά.

820. ἀφραστός. That passes words, cf. *Æsch. Pers.* 167, μέριμν' ἀφραστός.

- κατακονὰ μὲν οὖν ἀβίωτος βίου·
κακῶν δ' ὃ τάλας πέλαγος εἰσορῶ
τοσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν
μηδ' ἐκπερᾶσαι κύμα τῆσδε συμφορᾶς.
τίνα λόγον τάλας, τίνα τύχαν σέθεν 826
βαρύποτμον, γύναι, προσαιδῶν τύχῳ;
ὄρνις γὰρ ὡς τις ἐκ χειρῶν ἄφαντος εἶ,
πήδημ' ἐς Ἄιδου κραϊπνὸν ὄρμησάσά μοι.
αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη. 830
πρόσωθεν δέ ποθεν ἀνακομίζομαι
τύχαν δαιμόνων
ἀμπλακίαισι τῶν πάροιθέν τινος.
- ΧΟ.** οὐ σοὶ τάδ', ὦναξ, ἦλθε δὴ μόνῃ κακά·
πολλῶν μετ' ἄλλων δ' ὄλεσας κεδνὸν λέχος. 835
- ΘΗ.** τὸ κατὰ γᾶς θέλω, τὸ κατὰ γᾶς κνέφας
μετοικεῖν σκότῳ θανῶν ὁ τλάμων,
τῆς σῆς στερηθεῖς φιλιτάτης ὀμιλίας·
ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.
τίνος δὴ κλύω; πόθεν θανάσιμος 840
τύχα σὰν ἔβα, γύναι, καρδίαν;
εἶποι τις ἂν τὸ πραχθέν, ἢ μάτην ὄχλον
στέγει τύραννον δῶμα προσπόλων ἐμῶν;
ὦμοι μοι σέθεν
μέλεος, οἶον εἶδον ἄλγος δόμων, 845
οὐ τλητὸν οὐδὲ ῥητόν· ἀλλ' ἀπωλόμην·

827. *τύχῳ* (sc. τοῦ σκοποῦ) "shall I hit the mark," "be right." *Irrig. Aulis*, 1337.

829. *πήδημα*, cf. *Andromache*, 1139.

831. *ἀνακομίζομαι* (good instance of Middle voice) "receive back for myself." The middle means to do or get done something for *one's own sake*, *ana* means back again, where due. Compare the Latin *reddo*, = give back where due.

833. The ancients seem to have had an idea that Nemesis slumbered and ever and anon broke out, cf. *Æsch. Eum.* 894.

825. ἐκλύεθ' ἄρμούς, ὡς ἴδω πικρὰν θέαν.

- ἔρημος οἶκος, καὶ τέκν' ὄρφανεύεται.
- XO. [ἔλιπες] ἔλιπες, ὦ φίλα
 γυναικῶν ἀρίστα θ' ὀπόσας ἐφορᾷ
 φέγγος ἀελίου τε καὶ 850
 νυκτὸς ἀστερωπὸς σελάνα.
 τάλας. ὦ τάλας· ὅσον κακὸν ἔχει δόμος.
 δάκρυσί μου βλέφαρα
 καταχυθέντα τέγγεται σᾶ· τύχα·
 τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι. 855
- ΘΗ. ἔα ἔα·
 τί δὴ ποθ' ; ἦδε δέλτος ἐκ φίλης χερὸς
 ἥρτημένη θέλει τι σημῆναι νέον ;
 ἀλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς
 ἔγραψεν ἢ δύστηνος ἐξαιτουμένη ;
 θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θησέως 860
 οὐκ ἔστι δῶμά θ' ἦτις εἴσεισιν γυνή.
 καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου
 τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.
 φέρ', ἐξελίξας περιβολὰς σφραγισμάτων
 ἴδω τί λέξαι δέλτος ἦδε μοι θέλει. 865
- XO. φεῦ φεῦ· * τὸδ' αὖ νεοχμὸν ἐκδοχαῖς
 ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν
 ἀβίωτος βίου τύχα πρὸς τὸ κραυθὲν εἶη τυχεῖν.

846. οὐδὲ ρήτόν. But not to be told, cf. 875 infra. Here οὐδὲ = ἐλλ' οὐ. Compare Mr. Jebb on Soph. *Ajax*, 224, where for οὐδὲ φευκτάν he compares *Πιστ* xxiv. 25, and Thuc. iv. 86, οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δέ.

857. δέλτος. Greek tablets were so called from their resemblance in shape to the Greek letter Δ. The plural δέλτοι is found more commonly, cf. (Latin) "pugillares." Mr. Paley removes the stop from ποθ' and places it after ἥρτημένη.

859. λέχους καὶ τέκνων (περὶ understood). Did the wretched woman write a note asking about her marriage bed and her children.

N.B. Some people think that λέχους and τέκνων depend on ἐπιστολάν.

862. σφενδόνη. The bezel of a ring, = Cicero's pala, cf. Plato *Rep.* 2, 59. For περιβ, σφραγ, cf. Eur. *Ion*. 1133.

866. νεοχμὸν = νέον. Never found in good Attic Prose. ἐκδοχαῖτε = by successions, cf. *Æsch. Agam.* 290.

868. εἶη appears to be omitted with εἶη. Some think it is not necessary. Compare 469 note.

- ὀλομένους γάρ, οὐκέτ' ὄντας λέγω,
 φεύ φεύ, τῶν ἐμῶν τυράννων δόμους. 870
 ὦ δαίμον, εἴ πως ἔστι, μὴ σφήλης δόμους,
 αἰτουμένης δὲ κλύθι μου· πρὸς γάρ τινος
 οἰωνὸν ὥστε μάντις εἰσορῶ κακόν.
- ΘΗ.** οἴμοι· τόδ' οἶον ἄλλο πρὸς κακῷ κακόν,
 οὐ τλητὸν οὐδὲ λεκτόν. ὦ τάλας ἐγώ. 875
- ΧΟ.** τί χρῆμα; λέξον, εἴ τί μοι λόγου μέτα.
- ΘΗ.** βοᾷ βοᾷ δέλτος ἄλαστα. πᾶ φύγω
 βάρος κακῶν; ἀπὸ γὰρ ὀλόμενος οἴχομαι,
 οἶον οἶον εἶδον ἐν γραφαῖς μέλος
 φθεγγόμενον τλάμων. 880
- ΧΟ.** αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.
- ΘΗ.** τόδε μὲν οὐκέτι στόματος ἐν πύλαις
 καθέξω δυσεκπέραντον, ὄλοδὸν
 κακόν· ἴω πόλις.
 Ἴππόλυτος εὐνήσ τῆς ἐμῆς ἔτλη θιγεῖν 885
 βία, τὸ σεμνὸν Ζητὸς ὄμμ' ἀτιμάσας.
 ἀλλ' ὦ πάτερ Πόσειδον, ἃς ἐμοὶ ποτε
 ἀρὰς ὑπέσχου τρεῖς, μιᾷ κατέργασαι
 τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγοι
 τήνδ', εἶπερ ἡμῖν ὤπασας σαφεῖς ἀρὰς. 890
- ΧΟ.** ἀναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·
 γινώσκει γὰρ αὐθις ἀμπλακῶν. ἐμοὶ πιθοῦ.
- ΘΗ.** οὐκ ἔστι· καὶ πρὸς γ' ἐξελῶ σφε τῆσδε γῆς,
 δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται·
 ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Ἄιδου δόμους 895

881. ἀρχηγόν. A starting point.

887. ἀλλ' ὦ πάτερ, the appealing ἀλλά, cf. Soph. *Elect.*, 337, 410, 415, 431.

891. ἀπεύχου. "recall your curse," *lit.* curse back again. αὐθις, hereafter "presently."

893. οὐκ ἔστι *c'est impossible*. Poseidon had promised Theseus three wishes, but nothing more.

θανόντα πέμψει τὰς ἐμὰς ἀρὰς σέβων,
ἢ τῆσδε χώρας ἐκπεσὼν ἀλώμενος
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.

XO. καὶ μὴν ὄδ' αὐτὸς παῖς σὸς εἰς καιρὸν πάρα,
'Ιππόλυτος ὀργῆς δ' ἐξάνεις κακῆς, ἀναξ 900
Θησεύ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.

III. κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,
σπουδῆ· τὸ μέντοι πρῶγμ' ἐφ' ᾧτινι στένεις
οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.
ἔα, τί χρῆμα; σὴν δάμαρθ' ὀρώ, πάτερ, 905
νεκρὸν· μεγίστου θαύματος τόδ' ἄξιον·
ἦν ἀρτίως ἔλειπον, ἢ φάος τόδε
οὔπω χρόνον παλαιὸν εἰσεδέρκετο.
τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα. 910
σιγᾶς; σιωπῆς δ' οὐδὲν ἔργον ἐν κακοῖς·

897. ἐκπίπτει γῆς = To be banished. This is the regular passive of ἐκβάλλειν γῆς. Compare διώκειν, φεύγειν, τίθεται, κείσθαι, &c.

899. καὶ μὴν introduces a fresh person on the stage. But see! here comes; αὐτὸς "in person." Here is the very man at the nick of time, to defend himself against this charge.

— εἰς καιρὸν. In the nick of time, cf. Eur. *Troas*, 739, ἐν καιρῷ *Æsch. Pr. V.* 379. πρὸς καιρὸν *Soph. Ajax.* 33, *Trach.* 59. καιρῷ, *Soph. O.T.* 1516, *Thuc.* iv. 59, καιρὸν *Soph. Ajax* 34.

900—935. Hippolytus comes in and asks what is the matter. Theseus believing the statements in Phædra's letter, declaims against people who pretend to be better than their neighbours. 936—980. He pursues this general strain until (943) his passion gets too much for him, and he ends (980) by banishing Hippolytus.

900. ὀργῆς δ' ἐξάνεις = Latin "remissus," cf. *Soph. Phil.* 705, ἀνικ' ἐξάνειν.

901. βουλευσαι. "Deliberate," βουλεύειν = "to give advice," βουλεύεσθαι to give advice to oneself, so "deliberate."

903. ἐφ' ᾧ τινι, ᾧ τινι for ὅτῳ is not found in any other passage, therefore some read ἐφ' ᾧ τὰ νῦν.

908. χρόνον παλαιόν. Referring to time more or less past, according to circumstances, here οὔπω, π, χ = just now. Compare *Iph. Aulis*, 419. Homer uses παλαιός (of persons) in sense, "aged." It also occurs in the phrase ἀρχαῖα καὶ παλαιά, prisca et vetusta = "ancient," so time-honoured, venerable.

911. σιγᾶς. I should prefer a comma after σιγᾶς. "You are silent, yet &c.

- ἡ γὰρ ποθοῦσα πάντα καρδία κλύειν
 κὰν τοῖς κακοῖσι λίχνος οὐσ' ἀλίσκεται.
 οὐ μὴν φίλους γε κᾶτι μᾶλλον ἢ φίλους
 κρύπτειν δίκαιον σὰς πάτερ δυσπραξίας. 915
- ΘΗ. ὦ πόλλ' ἀμαρτάνοντες ἄνθρωποι μάτην,
 τί δὴ τέχνῃς μὲν μυρίας διδάσκετε
 καὶ πάντα μηχανᾶσθε κάξευρίσκετε,
 ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,
 φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς; 920
- ΙΙΙ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν
 τοὺς μὴ φρονούντας δυνατός ἐστ' ἀναγκάσαι.
 ἀλλ' οὐ γὰρ ἐν δέοντι λεπτοουργεῖς, πάτερ,
 δέδοικα μὴ σου γλώσσ' ὑπερβάλη κακοῖς.
- ΘΗ. φεῦ, χρὴν βροτοῖσι τῶν φίλων τεκμήριον 925
 σαφές τι κεῖσθαι καὶ διάγνωσιν φρενῶν,
 ὅστις τ' ἀληθὴς ἐστὶν ὅς τε μὴ φίλος·
 δισσὰς τε φωνὰς πάντας ἀνθρώπους ἔχειν,
 τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγγανεν,
 ὡς ἡ φρονοῦσα τᾶδικ' ἐξηλέγγετο 930
 πρὸς τῆς δικαίας, κοῦκ ἂν ἠπατώμεθα.

913. λίχνος = "greedy," then "curious" (Monk), cf. Pl. *Rep.* 3, 54, B; 5, 79, B.

921. σοφιστής. This term was already beginning to have an invidious sense. It was originally applied to one who was a master in his craft, clever at his own business; it then was applied to a class of men who taught the arts and sciences for money. These men later on from their habit of opposing and perverting truth, fell into disrespect, and were attacked by Plato and Aristophanes.

925. τεκμήριον (τέκμαρ, a landmark) in its philosophical use = "a sure and certain proof," σημεῖον = evidence of anything which may or may not be true.

929. ὅπως ἐτύγγανεν. To suit the occasion from time to time, i. e. really unjust," cf. Demosth. *Fals. legat* 428, Plato *Gorg.* 514 E.

930. ὡς.....ἐξηλέγγετο: ἵνα ὡς, ὅπως are used with the indicative Imperfect or Aorist after a past tense, to denote something which would have happened, if something else had happened, which did not happen. Compare Plat. *Euth.* 304. ἵν' ἤκουσας, and Plato *Crito*, 44, Demosth. *Arhod.* B 837, ἵναἦν εἰς τὰ γράμματα, κ. τ. λ.

- III. ἀλλ' ἢ τις εἰς σὸν οὖς με διαβαλὼν ἔχει
 φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἴτιοι;
 ἔκ τοι πέπληγμαί· σοὶ γὰρ ἐκπλήσσουσί με
 λόγοι παραλλάσσοντες ἔξεδροι φρενῶν. 935
- ΘΗ. φεῦ τῆς βροτείας (ποῖ προβήσεται;) φρενός·
 τί τέρμα τόλμης καὶ θράσους γενήσεται;
 εἰ γὰρ κατ' ἀνδρὸς βίοτον ἐξογκώσεται,
 ὃ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
 πανούργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ 940
 ἄλλην δεήσει γαίαν, ἢ χωρήσεται
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.
 σκέψασθε δ' εἰς τόνδ', ὅστις ἐξ ἐμοῦ γεγώς
 ἤσχυε τὰμὰ λέκτρα κάξελέγχεται
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὢν. 945
 δείξον δ', ἐπειδὴ γ' εἰς μίασμ' ἐλήλυθας,
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίου πατρί.
 σὺ δὴ θεοῖσιν ὡς περισσὸς ὢν ἀνὴρ
 ξύνει; σὺ σῶφρων καὶ κακῶν ἀκήρατος;
 οὐκ ἂν πιθοίμην τοῖσι σοῖς κομποῖς ἐγὼ 950
 θεοῖσι προσθεῖς ἀμαθίαν φρονεῖν κακῶς.
 ἤδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς
 σίτοις καπήλευ', Ὀρφέα τ' ἄνακτ' ἔχων
 βάκχευε πολλῶν γραμμάτων τιμῶν καπνούς·

934. τοι. Usually a confidential particle. "Let me tell you," "Believe me."

941. χωρήσεται. Have room for, "contain."

948—49. σὺ δὴ. You indeed! you, &c. Notice the bitter emphasis on the σὺ.

953. ὀρφέα. Monk says that, "according to the Scholiast, the Pythagoreans are meant who abstained from flesh. Horace *Art. Poet.* 391, "*Silvestres homines sacer interpretisque deorum caedibus et victu fædo deterruit Orpheus.*" Valckenaer, quoting Herodot. ii. 81, says the Bacchici, Orphici and Pythagorici all had the same origin.

954 καπνούς. He calls these ceremonies vain (*lit.* smoke), because he imagines that, notwithstanding his piety, he has caught Hippolytus in crime, ἐπεὶ γ' ἐλήφθης.

ἐπεὶ γ' ἐλήφθης. τοὺς δὲ τοιούτους ἐγὼ 955
 φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ
 σεμνοῖς λόγοισιν, αἰσχροὶ μηχανώμενοι.
 τέθνηκεν ἦδε· τοῦτό σ' ἐκώσσειν δοκεῖς;
 ἐν τῷδ' ἀλίσκει πλείστον, ὦ κάκιστε σύ·
 ποιοὶ γὰρ ὄρκοι κρείσσονες, τίνες λόγοι 960
 τῆσδ' ἂν γένοιοντ' ἄν, ὥστε σ' αἰτίαν φυγεῖν;
 μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον
 τοῖς γνησίοισι πολέμιον πεφυκέναι·
 κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,
 εἰ δυσμενεῖα σῆ τὰ φίλτατ' ὤλεσεν. 965
 ἀλλ' ὡς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,
 γυναιξὶ δ' ἐμπέφυκεν; οἶδ' ἐγὼ νέους
 οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,
 ὅταν ταραξῆ Κύπρις ἠβῶσαν φρένα·
 τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον. 970
 νῦν οὖν τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις
 νεκροῦ παρόντος μάρτυρος σαφειστάτου;
 ἔξερρε γαίης τῆσδ' ὅσον τάχος φυγᾶς,
 καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλῃς,
 μήτ' εἰς ὄρους γῆς ἧς ἐμὸν κρατεῖ δόρυ. 975
 εἰ γὰρ παθῶν γε σοῦ τὰδ' ἠσσηθήσομαι,
 οὐ μαρτυρήσει μ' Ἴσθμος Σίνις ποτὲ
 κτανεῖν ἑαυτόν, ἀλλὰ κομπάζειν μάτην,

964. κακὴν ἄρα, cf. 359 note.

966. τὰ φίλτατ' ὤλεσεν. Has undone her dearest friends (*e. g.* Theseus himself).

— ἀλλὰ. Cf. 1013 infra. Here ἀλλὰ is used as the Demosthenic ἀλλὰ νῆ Δία. The speaker introduces some supposed objection on the part of the person spoken to, in order to refute it. Translate, "Oh but some one will say," "It will be objected that."

— τὸ μῶρον = τὸ ἀκόλαστον. "Lustfulness," cf. 165 note.

974. θεοδμήτους Ἀθήνας. Poseidon and Athena built Athens according to the legend.

977. Sinis, a robber who infested the Isthmus of Corinth, and was so called from his wanton mischief (*σίνεσθαι* = to spoil). Sciron, also a robber, who threw travellers into the sea from the Scironian rocks in the Megarian territory. Theseus treated him as he had treated his victims.

- οὐδ' αἰ θαλάσση σύννομοι Σκειρωνίδες
 φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν. 980
- XO. οὐκ οἶδ' ὅπως εἴποιμ' ἂν εὐτυχεῖν τινα
 θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.
- III. πάτερ, μένος μὲν ξύστασις τε σῶν φρενῶν
 δεινὴ· τὸ μέντοι πρᾶγμ' ἔχον καλοὺς λόγους,
 εἴ τις διαπτύξειεν, οὐ καλὸν τόδε. 985
- ἔγῳ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
 εἰς ἡλικας δὲ κώλικους σοφώτερος.
 ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς
 φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.
 ὅμως δ' ἀνάγκη, συμφορᾶς ἀφικμένης, 990
 γλῶσσόν μ' ἀφεῖναι. πρῶτα δ' ἄρξομαι λέγειν,
 ὄθεν μ' ὑπήλθες πρῶτον ὡς διαφθερῶν
 οὐκ ἀντιλέξοντ'. εἰσορᾶς φάος τόδε
 καὶ γαῖαν· ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,
 οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς. 995
 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,
 φίλοις τε χρῆσθαι μὴ ἀδικεῖν πειρωμένοις,
 ἀλλ' οἴσω αἰδῶς μὴτ' ἐπαγγέλλειν κακὰ
 μὴτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις·
 οὐκ ἐγγελαστῆς τῶν ὀμιλούντων, πάτερ, 1000
 ἀλλ' αὐτὸς οὐ παροῦσι κάγγυς ὦν φίλος.

983—1035. Hippolytus begins by deprecating his father's wrath, then shews that neither Phædra's beauty nor wealth were such as to lead him astray; he declares that his only ambition is to excel at the games, and to live virtuously with virtuous friends—he concludes by declaring solemnly that he is innocent; but respecting his oath to the nurse, will say no more.

979. σύννομοι. Metaph. from cattle feeding together, = πλῆσιαι.

982. τὰ πρῶτα. Theseus' house, the first in the land.

985. διαπτ., from διαπτύσσω, unfold, explain, cf. Soph. *Ant.* 709, οὔτοι διαπτύχθεντες ἐφθησαν κεραι. φαῦλοι, those who are embarrassed before clever people. For φαῦλος, cf. 435 note.

992. ὑπήλθες. Cf. Latin "subire." The ὑπὲρ denotes a sudden, unexpected attack, metaphor from "advancing troops under cover."

ἐνὸς δ' ἄθικτος, φ̄ με νῦν ἐλεῖν δοκεῖς·
 λέχους γὰρ εἰς τόδ' ἡμέρας ἀγνὸν δέμας.
 οὐκ οἶδα πράξιν τήνδε πλὴν λόγῳ κλύων
 γραφῇ τε λεύσσω· οὐδὲ ταῦτα γὰρ σκοπεῖν 1005
 πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.
 καὶ δὴ τὸ σῶφρον τοῦμόν οὐ πείθει σ' ἴσως·
 δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.
 πότερα τὸ τῆσδε σώμ' ἐκαλλιστεύετο
 πασῶν γυναικῶν; ἢ σὸν οἰκῆσειν δόμον 1010
 ἐγκληρον εὐνὴν προσλαβὼν ἐπήλπισα;
 μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρονῶν.
 ἀλλ' ὡς τυραννεῖν ἦδὺν τοῖσι σῶφροσιν;
 ἥκιστα γ', εἰ μὴ τὰς φρένας διέφθορε
 θνητῶν ὅσοισιν ἀνδάνει μοναρχία. 1015
 ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς
 πρῶτος θέλοιμ' εὖν, ἐν πόλει δὲ δεῦτερος
 σὺν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις.
 πρᾶσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπῶν
 κρείσσω δίδωσι τῆς τυραννίδος χάριν. 1020
 ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·
 εἰ μὲν γὰρ ἦν μοι μάρτυς οἶός εἰμ' ἐγὼ,
 καὶ τῆσδ' ὀρώσης φέγγος ἡγωνιζόμεν,

1008. εἰς τόδ' ἡμέρας. For εἰς τήνδε ἡμέραν, cf. Soph. *Ajax*, 314, ἐν τῷ πρίματῳ; *Aniig.* 1229. ἐν τῷ συμφορᾷς; and the Latin id voluptatis, ad id temporis.

1007. καὶ δὴ.....δεῖ δὴ. Suppose my declaration of innocence does not convince you, then it rests with you, κ. τ. λ.

1008. τῷ for τίνι. ἐκαλλιστεύετο. Notice the passive form.

1011. ἔγκ, εὐν. Cf. *Iphig. Tauris* 682.

1012. μάταιος ἄρ' ἦ. Monk reads μάταιος ἦν ἄρ'. Notice that the form of the first person is ἦν instead of ἦ.

1013. ἀλλὰ. Cf. 966 note.

1016. ἀγῶνας Ἑλληνικοὺς. This is an anachronism: The games were not established when this speech is supposed to have been delivered.

1017. πρῶτος.....δεύτερος. Hippolytus desired to be champion, *first* in the games, but *second* in dignity in the state.

- ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιῶν.
 νῦν δ' ὄρκιόν σοι Ζῆνα καὶ πέδον χθονὸς 1025
 δμνυμι τῶν σῶν μήποθ' ἄψασθαι γάμων
 μηδ' ἂν θελήσαι μηδ' ἂν ἔννοιαν λαβεῖν.
 ἦ τάρ' ὀλοίμην ἀκλεῆς ἀνώνυμος,
 [ἄπολις ἄοικος, φυγὰς ἀλητεύων χθόνα,]
 καὶ μήτε πόντιος μήτε γῆ δέξαιτό μου 1030
 σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνῆρ.
 εἰ δ' ἦδε δειμαίνουσ' ἀπώλεσεν βίον
 οὐκ οἶδ' · ἐμοὶ γὰρ οὐ θέμις πέρα λέγειν.
 ἐσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,
 ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα. 1035
- XO.** ἀρκοῦσαν εἰπας αἰτίας ἀποστροφῆν,
 ὄρκους παρασχών, πίστιν οὐ σμικράν, θεῶν.
- ΘΗ.** ἀρ' οὐκ ἐπώδός καὶ γόης πέφυχ' ὄδε,
 ὃς τὴν ἐμὴν πέποιθεν εὐοργησίᾳ
 ψυχὴν κρατήσειν τὸν τεκόντ' ἀτιμάσας; 1040
- III.** καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πάτερ·
 εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,
 ἔκτεινά τοι σ' ἂν κοῦ φυγαῖς ἐξημίουν,
 εὔπερ γυναικὸς ἠξίους ἐμῆς θυγείν.
- ΘΗ.** ὡς ἄξιον τόδ' εἰπας· οὐχ οὐτιω θανεῖ, 1045

1024. διεξιῶν. Going through by way of examination, "cross-questioning."

1026. δμνυμι. with acc., cf. 713, note.

1029. This verse is left out by Monk, who considers that it is made up from 1043. Mr. Paley admits it in his text.

1033. πέρα λέγειν (because of the oath taken to the nurse).

1034—35. She acted a virtuous part (by committing suicide) when she could no longer retain her fair fame; I, though I was virtuous, exhibited my virtue inopportunately; (οὐ καλῶς) i.e. by rejecting Phædra's advances. Soph. *Elect.* 884. *Phil.* 1155.

1037. πίστιν. A guarantee.

1039. γόης. A juggler. "Surely he is in his very nature an enchanter and juggler. *ἑυοργησία*, gentleness of temper, cf. *Bacchæ*, 641.

- ὡσπερ σὺ σαυτῷ· τόνδε προύθηκας νόμον·
 ταχὺς γὰρ "Αἰδης ῥᾶστος ἀνδρὶ δυσσεβεῖ·
 ἄλλ' ἐκ πατρώας φυγὰς ἀλητεύων χθονός
 ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·
 μισθὸς γὰρ οὗτός ἐστιν ἀνδρὶ δυσσεβεῖ. 1050
- ΙΠ. οἴμοι, τί δράσεις; οὐδὲ μηνυτὴν χρόνον
 δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελεῖς χθονός;
- ΘΗ. πέραν γε πόντου τερμόνων τ' Ἀτλαντικῶν,
 εἴ πως δυναίμην, ὡς σὸν ἐχθαίρω κᾶρα.
- ΙΠ. οὐδ' ὄρκου οὐδὲ πίστιν οὐδὲ μάντεων 1055
 φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς;
- ΘΗ. ἡ δέλτος ἦδε κλήρον οὐ δεδεγμένη
 κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κᾶρα
 φοιτῶντας ὄρνεις πόλλ' ἐγὼ χαίρειν λέγω.
- ΙΠ. ὦ θεοί, τί δῆτα τοῦμόν οὐ λύω στόμα, 1060
 ὅστις γ' ὑφ' ὑμῶν, οἷς σέβω, διόλλυμαι;
 οὐ δῆτα· πάντως οὐ πύθιοιμ' ἂν οὖς με δεῖ,
 μάτην δ' ἂν ὄρκους συγχέαιμ' οἷς ὄμοσα.
- ΘΗ. οἴμοι· τὸ σεμνὸν ὡς μ' ἀποκτείνει τὸ σόν.
 οὐκ εἰ πατρώας ἐκτὸς ὡς τάχιστα γῆς; 1065
- ΙΠ. ποῖ δῆθ' ὁ τλήμων τρέψομαι; τίνος ξένων
 δόμους ἔσειμι τῆδ' ἐπ' αἰτίᾳ φυγῶν;
- ΘΗ. ὅστις γυναικῶν λυμεῶνας ἦδεται

1053. πόντου. I think the Euxine is *not* meant here. Hipp. says, "you will drive me from the land?" Theseus answers "Yes, and beyond the sea, aye, even the limits of the Atlantic." Theseus seems to wish simply to place the sea between them, and having that idea, naturally thinks of the greatest distance (to the ancients), viz., down the Mediterranean and out on the Atlantic. If by πόντος we understand "the Euxine," we shall have two different directions, and the force of the line would be weakened.

1057. κλήρον. Cf. *Phaenissa* 838. *Ion* 908.

1059. ὄρνεις for ὄρνιθας. Monk and Mr. Paley read ὄρνις, for this last form, *Soph. O.T.* 966. *Ar. Aves* 717, 1250, 1610.

1061. ὅστις gives the reason. "In as much as," cf. *3ε* and *3ε γε*, 1039 *supra*.

- ξένους κομίζων καὶ συνοικούρους κακῶν.
- III. αἰαί· πρὸς ἤπαρ δακρῦων τ' ἐγγὺς τόδε, 1070
εἰ δὴ κακὸς γε φαίνομαι δοκῶ τέ σοι.
- ΘΗ. τότε στενάξειν καὶ προγγνώσκειν σ' ἐχρήν,
ὄτ' εἰς πατρῶαν ἄλοχον ὑβρίζειν ἔτλην.
- III. ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι
καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνὴρ. 1075
- ΘΗ. εἰς τοὺς ἀφώνους μάρτυρας φεύγεις σοφῶς·
τὸ δ' ἔργον οὐ λέγον σε μνηύει κακόν.
- III. φεύ·
εἶθ' ἦν ἑμαυτὸν προσβλέπειν ἐναντίον
στάνθ', ὡς ἐδάκρυσ' οἷα πάσχομεν κακά.
- ΘΗ. πολλῶ γε μᾶλλον σαυτὸν ἤσκησας σέβειν 1080
ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὢν.
- III. ὦ δυστάλαινα μῆτερ, ὦ πικραὶ γοναί·
μηδεὶς ποτ' εἴη τῶν ἐμῶν φίλων νόθος.
- ΘΗ. οὐχ ἔλξετ' αὐτόν, δμῶες; οὐκ ἀκούετε
πάλαι ξενούσθαι τόνδε προυννέποντά με; 1085
- III. κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται·
σὺ δ' αὐτός, εἰ σοι θυμός, ἐξώθει χθονός.
- ΘΗ. δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πεῖσει λόγους·
οὐ γάρ τις οἶκτος σῆς μ' ἐπέρχεται φυγῆς.
- III. ἄραρεν, ὡς ἔοικεν· ὦ τάλαις ἐγώ· 1090
ὡς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.
ὦ φιλτάτη μοι δαιμόνων Λητοῦς κόρη
σύνθακε συγκύναγε, φευξούμεσθα δὴ

1069. συνοικούρους κακῶν. Partners in mischief.

— πρὸς ἤπαρ. Soph. Ajax, 938.

1074. εἴθε. Cf. 209, note.

1080—81. ὅσια δρᾶν, δίκαιος ὢν. Thus Monk and Mr. Paley "to be just and treat your parents properly. Some leave out the comma after δρᾶν.

1085. ξενούσθαι. Compare the Latin "exsulare," cf. Soph. Trach. 65.

1086. ἄρα. Used in exclamations, cf. 1012. μάταιος ἄρ' ἦν. Eur. Androm.

1114. Pindar, P 4, 138.

- κλεινὰς Ἀθήνας· ἀλλὰ χαίρειτ', ὦ πόλις
καὶ γαί' Ἐρεχθέως· ὦ πέδον Τροϊζήμιον, 1095
ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,
χαίρ'· ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὀμήλικες,
προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·
ὡς οὔ ποτ' ἄλλον ἄνδρα σωφρονέστερον 1100
ἔψεσθέ, κεῖ μὴ ταῦτ' ἐμῷ δοκεῖ πατρί.
XO. ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας
ἔλθῃ, στρ.
λύπας παραιρεῖ·
ξύνεσιν δέ τιν' ἐλπίδι κεύθων 1105
λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργασσι
λεύσσων·
ἄλλα γὰρ ἄλλοθεν ἀμείβεται,
μετὰ δ' ἴσταται ἀνδράσιν αἰῶν
πολυπλάμητος αἰέ. 1110
εἶθε μοι εὐξαμένα θεόθεν τάδε μοῖρα παράσχοι,
ἀντ.
τύχαν μετ' ὄλβου

1094. ἀλλὰ χαίρετε. Well! farewell.

1096. ἐγκαθηβᾶν, cf. *Thuc.* ii. 44, 2.

1099. προπέμπειν. Regular word "to escort," cf. *Soph. O. C.* 1667. *Xen. Hellen.* iv. 1, 9.

[1102—1152, Hippolytus has just gone to prepare for his journey. The chorus are puzzled at the neglect shewn by the Gods for such a man as Hippolytus. They think the "summum bonum" in this life is good fortune, and a spirit contented with that which comes to hand. They next think of Artemis and the woods Hippolytus loved.

1106. ἐλπίδι κεύθων = ἐλπίζων κεύθειν. Compare the gender of κεύθων and λεύσσων with that of εὐξαμένα in line 1111, both referring to the same person. Monk declares he can find nothing to parallel it (prorsus insolenter factum). Hermann says that a general sentiment, even when spoken by a woman, may be expressed by a masculine participle.

— Monk translates "et cum spem conceperim me aliquid circa divinam providentiam certi intelligere, spes ista rursus me frustratur, cum in fortunas et in facta mortalium intueor."

— λείπομαι = "I am at fault."

καὶ ἀκήρατον ἄλγεσι θυμόν·
 δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος ἐνεῖη·
 ῥάδια δ' ἤθεα τὸν αὐριον 1116
 μεταβαλλομένα χρόνον αἰεὶ
 βίον συνευτυχοίην.
 οὐκέτι γὰρ καθαρὰν φρέν' ἔχω τὰ παρ' ἐλπίδα
 λεύσσω, στρ. 1120
 ἐπεὶ τὸν Ἑλλανίας
 φανερώτατον ἀστέρ' Ἀθάνας
 εἶδομεν εἶδομεν ἐκ πατρὸς ὀργᾶς
 ἄλλαν ἐπ' αἶαν ἰέμενον. 1125
 ὦ ψάμαθοι πολιήτιδος ἀκτᾶς
 δρυμός τ' ὄρειος, ὅθι κυνῶν
 ὠκυπόδων μέτα θήρας ἐναιρεν
 Δίκτυναν ἀμφὶ σεμνάν. 1130
 οὐκέτι συζυγίαν πάλων Ἐνετᾶν ἐπιβάσει ἀντ.
 τὸν ἀμφὶ Λίμνας τρόχον
 κατέχων ποδὶ γυμνάδας ἵππους.
 μούσα δ' ἄνπνος ὑπ' ἄντυγι χορδᾶν 1135

1115. ἀτρεκῆς, cf. 261, note.

— παράσημος (*lit.*) falsely struck, with imperfect impression (of a coin), then applied to men. *Demosth.* 307, *ῥήτωρ παράσημος*.

1119. βίον συνευτυχοίην. "May I be happy with my life!" Mr. Paley after the Scholiast takes the σύν = "with others." Monk does not notice the passage.

1126. πολιήτιδος, ἀκτ. ψαμ. Sands of my country's shore., cf. *Apoll. Rhod.* I. 867.

1130. Δίκτυνα. Cf. 146 (*δίκτυον*). Compare *Arist. Ran.* 1359. *Vesp.* 368. Dictynna was a Cretan Goddess.

1131. Mares were supposed to be fleetest than horses.

1134. κατέχων ποδὶ γυμνάδας ἵππους. Restraining with the foot the trained horses. So Monk and Mr. Paley. Reiske reads *κατ. ποδὶ γυμνάδος ἵππου* = occupying or holding the course with the foot of the trained horse.

— Notice *συζυγίαν*, used (as ἵπποι often) for the chariot as well as the horses.

— τὸν τρόχον = along the course at Limna, cf. *Eur. Or.* 1251. *στῆθ'...* ἀμαξήρη τρίβον.

- λήξει πατρῶν ἀνὰ δόμον·
 ἀστέφανοι δὲ κόρας ἀνάπαυλαι
 Λατοῦς βαθείαν ἀνὰ χλόαν·
 νυμφιδία δ' ἀπόλωλε φυγᾶ σῆ 1140
 λέκτρων ἄμιλλα κούραις.
 ἐγὼ δὲ σῆ δυστυχίᾳ δάκρυσι διοίσω
 πότμον ἄποτμον· ὦ τάλαινα
 μήτηρ, ἔτεκες ἀνόνατα· φεῦ, 1145
 μανίῳ θεοῖσιν·
 ἰὼ ἰὼ συζύγαι Χάριτες,
 τί τὸν τάλαν' ἐκ πατρίας γῆς
 τὸν οὐδὲν ἄτας αἴτιον
 πέμπετε τῶνδ' ἀπ' οἴκων; 1150
 καὶ μὴν ὀπαδὸν Ἴππολύτου τόνδ' εἰσορᾷ
 σπουδῇ σκυθρωπὸν πρὸς δόμους ὀρμώμενον.
ΑΓΓ. ποῖ γῆς ἀνακτα τῆσδε Θεσεία μολῶν
 εὐροιμ' ἄν, ὦ γυναῖκες; εἶπερ ἴστε, μοι
 σημήνατ'· ἄρα τῶνδε δωμάτων ἔσω; 1155
ΧΘ. ὄδ' αὐτὸς ἔξω δωμάτων πορεύεται.
ΑΓΓ. Θεσεῦ, μερίμνης ἄξιον φέρω λόγον
 σοὶ καὶ πολίταις οἷ τ' Ἀθηναίων πόλιν
 ναλοῦσι καὶ γῆς τέρμονας Τροιζηνίας.
ΘΗ. τί δ' ἔστι; μῶν τις συμφορὰ νεωτέρα 1160
 δισσᾶς κατείληφ' ἀστυγείτονας πόλεις;

1153—1254. A messenger arrives asking for Theseus: he says that Hippolytus has been thrown out of his chariot and badly hurt (1173—1254), he gives a full account of the accident, and ends by declaring that nothing will make him believe that Hippolytus is guilty.

1142. *σῆ δυστυχίᾳ*. Causal dative, cf. Eur. *Orest.* 461.

1145. *ἀνόνατα* (adverbial use) "in vain," cf. *Alcest.* 413. Mr. Paley reads *ἔτεκες ἄρ' ἀνόνατα*.

1152. *σκυθρωπὸν*. With downcast, lowering looks.

1155. *ἔσω*. Here in its proper sense implying "motion," *μολῶν* being understood, cf. line 2.

- ΑΓΓ. Ἴππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος·
δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ῥοπῆς.
- ΘΗ. πρὸς τοῦ; δι' ἔχθρας μῶν τις ἦν ἀφυγμένος,
ὅτου κατήσχυν' ἄλοχον ὡς πατὴρ βίᾳ; 1165
- ΑΓΓ. οἰκείος αὐτὸν ὤλεσ' ἀρμάτων ὄχος
ἀραί τε τοῦ σοῦ στόματος, ἄς σὺ σφ̄ πατρὶ
πόντου κρέοντι παιδὸς ἠράσω πέρι.
- ΘΗ. ὦ θεοὶ Πρόσειδόν θ', ὡς ἄρ' ἦσθ' ἐμὸς πατὴρ
ὀρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων. 1170
πῶς καὶ διώλετ'; εἰπέ· τῷ τρόπῳ Δίκης
ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ;
- ΑΓΓ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας
ψήκτραισι νῆπων ἐκτενίζομεν τρίχας
κλαιοντες· ἦλθε γάρ τις ἄγγελος λέγων 1175
ὡς οὐκέτ' ἐν γῆ τῆδ' ἀναστρέφοι πόδα
Ἴππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.
ὁ δ' ἦλθε ταῦτ' ἰδὼν δακρῦν ἔχων μέλος
ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους
φίλων ἄμ' ἔστειχ' ἠλίκων ὀμήγηυρις. 1180
χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων·
τί ταῦτ' ἀλύω; πειστέον πατὴρ λόγοις.

1163. *δέδορκε φῶς ἐπὶ σμικρᾶς ῥοπῆς*. "He still breathes though the scale is almost sunk; i.e., it only requires a slight turn of the scale to finish him.

— Compare for the phrase Soph. *O.T.* 961, *O.C.* 1508. Thuc. v. 103, *ἀσθενεῖς τεκαὶ ἐπιρόπῃ μιᾶς ὄντες*, where Arnold translates "on one single turn of the scale," i.e., not as if the scale would recover itself, but once down and you are lost. Plat. *Rep.* 556 E., Eur. *Helens* 1090.

1169. *ἀρα*, cf. 359, note.

1171. *πῶς καὶ διώλετο*. Here *καὶ* accompanies and emphasizes *διώλετο*, "Tell me the actual particulars of his end."

— Had it been *καὶ πῶς*, it would have introduced an objection, "but how? Nay, how can it be?"

— For instances of *πῶς καὶ* or (*τίς, ποῖ, τοῦ ποῖος*) *καὶ*, cf. Eur. *Hec.* 519, 1055; *Alc.* 846; Arist. *Pax* 1288; Soph. *Aj.* 1290; *Trach.* 339.

1172. *ῥόπτρον*. "The drop of a trap." This is better than to take it = *ῥόπαλον*, a club, though that is possible.

ἐντάναθ' ἵππους ἄρμασι ζυγηφόρους,
 δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἤδε μοι. 1185
 τοῦνθένδε μέντοι πᾶς ἀνὴρ ἠπεύγετο,
 καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας
 πῶλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.
 μάρπτει δὲ χερσὶν ἡλίας ἀπ' ἄντυγος,
 αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδας.
 καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας· 1190
 Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ·
 αἴσθοιτο δ' ἡμᾶς ὡς ἀτιμάζει πατῆρ
 ἦτοι θανόντας ἢ φάος δεδορκότας.
 κὰν τῶδ' ἐπήγε κέντρον εἰς χεῖρας λαβῶν
 πῶλοις ὀμαρτῆ· πρόσπολοι δ' ὑφ' ἄρματος 1195
 πέλας χαλιῶν εἰπόμεσθα δεσπότη
 τὴν εὐθύς Ἄργους κἀπιδαυρίας ὁδόν.
 ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,
 ἀκτὴ τις ἔστι τοῦπέκεινα τῆσδε γῆς
 πρὸς πόντον ἤδη κειμένη Σαρωνικόν. 1200
 ἔνθεν τις ἡχὼ χθόνιος ὡς βροντῆ Διὸς
 βαρὺν βρόμον μεθῆκε φρικώδη κλύειν·
 ὀρθὸν δὲ κρᾶτ' ἔστησαν οὐς τ' ἐς οὐρανὸν
 ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς

1188. ἀπ' ἄντυγος. From the rail or rim of the chariot, where the reins rested as on our dashboard. Hom. *Iliad* v. 262, 728.

1189. αὐτ. ἀρβύλ. Boots and all, cf. 1241 infra. Mr. Paley explains this to be that he did not stay to change the heavy shooting boots he had on.

— For ἀρβύλαι, cf. Eur. *Bacch.* 638; *Theocrit.* vii. 26; *Æsch. Agam.* 917.

1195. ὑφ' ἄρματος. Close at the side, and so almost under Hippolytus, (var. lect. ἐφ' ἄρματος for πέλας χαλ. cf. Juv. *Sat.* x. 45, niveos ad frena quirites currentes.

1197. εὐθύς. I know no other passage where εὐθύς = εὐθὺς with genitive "straight to a place."

1201. χθόνιος βροντή. Subterranean noises like thunder. e. g. earthquakes, *Æsch. Prometh.* V. 1015. *Theocrit.* v. 22.

πάθειν πόντ' εἴη φθόγγος. εἰς δ' ἀλιρρόθους 1205
 ἀκτὰς ἀποβλέψαντες ἱερὸν εἶδομεν
 κύμ' οὐρανῷ στηρίζον, ὥστ' ἀφηρέθη
 Σκείρωνος ἀκτὰς ὄμμα τοῦμόν εισορᾶν·
 ἔκρυπτε δ' Ἴσθμόν καὶ πέτραν Ἀσκληπιοῦ.
 κᾶπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφρόν 1210
 πολὺν καχλάζον ποιντῖφ φυσῆματι
 χωρεῖ πρὸς ἀκτάς, οὐ τέθριππος ἦν ὄχος.
 αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῖα
 κύμ' ἐξέθηκε ταῦρον ἄγριον τέρας,
 οὐ πάσα μὲν χθὼν φθέγματος πληρουμένη 1215
 φρικῶδες ἀντεφθέγγετ', εἰσορῶσι δὲ
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.
 εὐθύς δὲ πᾶλοις δευὸς ἐμπίπτει φόβος·
 καὶ δεσπότης μὲν ἵππικοῖσιν ἤθεσι
 πολὺς ξυνοικῶν ἤρπασ' ἠνίας χεροῖν, 1220
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνήρ
 ἰμάσιν εἰς τοῦπισθεν ἀρτήσας δέμας·
 αἱ δ' ἐνδακούσαι στόμια πυριγενῆ γναθμοῖς
 βία φέρουσιν, οὔτε ναυκλήρου χερὸς
 οὔθ' ἵπποδέσμων οὔτε κολλητῶν ὄχων 1225

1207. οὐρανῷ στηρίζον. Rising pillarwise to heaven. Eur. *Baccha* 1088.
 — ἱερὸν. Divine, so mighty, supernatural.

1213. τρικυμῖα. Similar to the Latin "decumanus fluctus," cf. *Æsch. Pr. V.* 1086. It was the Greek idea that the *third*, and the Latin idea that the *tenth* was the biggest wave. αὐτῷ σὺν κλυδ = at the moment the wave broke.

— *Æsch. Pr. V.* 1086. Mr. Paley thinks that in a storm three consecutive waves of larger size come to shore at intervals, consequently that τρικυμῖα does not mean "every third wave," but a triple or crested wave, τριχῆλον.

1222. ἀρτήσας. Shews that the Greeks, when rowing the large oars of the triremes used to fasten a thong from the oars round their bodies to lessen the strain. Cf. Eur. *And.* 811; Plato, *Phaed.* 254 D.

1224. βία φέρουσιν. "Run away with him," the middle would simply mean "run away," i.e., carry *themselves* away, without reference to the driver, cf. Soph. *Elect.* 725, ἔπειτα δ' Ἀιωνῶνος ἀνδρὸς ἄστομοι πᾶλοι βία φέρουσιν.

μεταστρέφουσαι. κεί μὲν εἰς τὰ μαλθακὰ
 γαίας ἔχων οἶακας ἰθύνει δρόμον,
 προυφαίνεται εἰς τοῦμπροσθεν, ὥστ' ἀναστρέφειν,
 ταῦρος φόβῳ τέτρωρον ἐκμαίνων ὄχον·
 εἰ δ' εἰς πέτρας φέροντο μαργῶσαι φρένας, 1230
 συγῆ πελάζων ἄντυγι ξυνείπετο
 εἰς τοῦθ' ἕως ἔσφηλε κἀνεχαίτισεν,
 ἀψίδα πέτρῳ προσβαλὼν ὀχήματος.
 σύμφυρτα δ' ἦν ἅπαντα· σύρυγγές τ' ἄνω
 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα. 1235
 αὐτὸς δ' ὁ τλήμων ἠγίαισιν ἐμπλακεῖς
 δεσμὸν δυσεξήνυστον ἔλκεται δεθεῖς,
 σποδοῦμενος μὲν πρὸς πέτραις φίλον κἄρα,
 θραύων δὲ σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν·
 στήτ', ὦ φάτναισι ταῖς ἐμαῖς τεθραμμένοι, 1240
 μή μ' ἐξαλείψῃτ'. ὦ πατὴρ τάλαι' ἀρά.
 τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών;
 πολλοὶ δὲ βουληθέντες ὑστέρῳ ποδὶ
 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς
 τμητῶν ἰμάντων οὐ κάτοιδ' ὄτῳ τρόπῳ 1245
 πίπτει, βραχὺν δὴ βλοτον ἐμπνέων ἔτι·
 ἵπποι δ' ἐκρυφθεν καὶ τὸ δύστηνον τέρας
 ταύρου λεπαίας οὐ κάτοιδ' ὅπου χθονός.
 δούλος μὲν οὖν ἔγωγε σῶν δόμων, ἀναξ,
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε 1250
 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός,
 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος

1236. μεταστρέφουσαι. Caring for; heeding.

1239. ἐκμαίνων. Cf. *Theocrit.* v. 91. τέτρωρον ὄχ. The four horses in the chariot.

1247. ἐκρυφθεν. "Were lost to sight." This form instead of ἐκρέφθησαν is very rare in tragedy, though common in comedy. Compare κατένασθεν. *Ar. Vesp.* 662, *Plut.* 55.

- καὶ τὴν ἐν Ἰδῆ γραμμάτων πλήσειε τις
 πεύκην, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.
- ΧΟ. αἰαί· κέκρανται συμφορὰ νέων κακῶν, 1255
 οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῆ.
- ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε
 λόγοισιν ἦσθην τοῖσδε· νῦν δ' αἰδούμενος
 θεοὺς τ' ἐκείνόν θ', οὐνεκ' ἐστὶν ἐξ ἐμοῦ,
 οὐθ' ἦδομαι τοῖσδ' οὐτ' ἐπάχθομαι κακοῖς. 1260
- ΑΓΓ. πῶς οὖν; κομίζειν ἢ τί χρῆ τὸν ἄθλιον
 δράσαντας ἡμᾶς σῆ χαρίζεσθαι φρενί;
 φρόντιζ'· ἐμοῖς δὲ χρώμενος βουλευμάσιν
 οὐκ ὠμὸς εἰς σὸν παῖδα δυστυχοῦντ' ἔσει.
- ΘΗ. κομίζετ' αὐτόν, ὡς ἰδὼν ἐν ὄμμασι 1265
 τὸν τὰμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη
 λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.
- ΧΟ. σὺ τὰν θεῶν ἀκαμπτον φρένα καὶ βροτῶν
 ἄγεις, Κύπρι· σὺν δ'
 ὁ ποικιλόπτερος ἀμφιβαλὼν 1270
 ὠκντάτῳ πτερῶ
 ποτᾶται ἔπι γαίαν εὐάχητόν θ'
 ἀλμυρὸν ἐπὶ πόντον.
 θέλγει δ' Ἐρωσ, ᾧ μαινομένα κραδίῳ
 πτανὸς ἐφορμάση 1275
 χρυσοφαῆς,

1254. *πεύκη* = a tablet, cf. *Iph. Aul.* 39. Here, however, *τεύκη* probably refers to the Pines in the forest, from which the tablets were made.

1255—1261. The chorus moralize. Theseus declares that he is neither glad nor sorry for what has happened. Artemis (1263) appears and undecives Theseus as to Hippolytus; the King is too overcome to answer anything but *δίμοι*.

1266. *τοῦ χρεῶν*, cf. *Herc. Fur.* 21. This word (strictly a neuter participle from *χράω*) is indeclinable.

1262. *δράσαντας, χαρίζ.* Arist. *Pax.* 359.

1274. *ᾧ μαιν. κραδ.* These are both datives after *ἐφορμάση*. The omission of *ἐν* with *ἐφορμ* is archaic, cf. *Soph. El.* 771, *O. T.* 1231, *O. C.* 395.

- φύσιν ὄρεσκόων
 σκυλάκων πελαγίων θ' ὄσα τε γὰ τρέφει,
 τὰν Ἄλιος αἰθομέναν δέρκεται,
 ἄνδρας τε· συμπάντων δὲ 1280
 βασιληίδα τιμάν, Κύπρι,
 τῶνδε μόνα κρατύνεις.
- AP. σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι
 παῖδ' ἐπακούσαι·
 Λητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ. 1285
 Θησεῦ, τί τάλας τοῖσδε συνήδει,
 παῖδ' οὐχ ὅσῳσ σὸν ἀποκτείνας,
 ψευδέσι μύθοις ἀλόχου πεισθεὶς
 ἀφανῆ; φανεράν δ' ἔσχεθες ἄταν.
 πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις 1290
 δέμας αἰσχυνθεῖς,
 ἢ πτηνὸς ἄνω μεταβὰς βίοντον
 πῆματος ἔξω πόδα τοῦδ' ἀπέχεις;
 ὡς ἔν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι
 κτητὸν βιότου μέρος ἐστίν. 1295
 ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν·
 καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δὲ σέ.
 ἀλλ' εἰς τόδ' ἦλθον, παιδὸς ἐκδείξαι φρένα
 τοῦ σοῦ δικαίου, ὡς ὑπ' εὐκλείας θάνη,
 καὶ σῆς γυναικὸς οἴστρου ἢ τρόπον τινὰ 1300
 γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν

1289. ἀφανῆ πεισθεῖς. (Having been persuaded in matters that were obscure) i.e. on insufficient evidence. *Thesmoph.* 515 (592).

1299. ὑπ' εὐκλείας. "With a good name." ὑπο often serves merely to denote the attendant or accompanying circumstances; thus ὑπὸ σάλπιγγος πίνειω = "to drink to the sound of the trumpet," i.e., with trumpet sounding.

— This notion of ὑπὸ = "to the sound of," will be a guide for other passages. Cf. *Eur. Ion.* 1333; *Troad.* 346; *Hec.* 351; *Herc. F.* 289; *Æsch. Agam.* 1531 (Paley), *Soph. Elect.* 630. δικαίου is predicative.

ἡμῖν, ὅσαισι παρθένοιος ἡδονή,
 δηχθεῖσα κέντροις παιδὸς ἡράσθη σέθεν.
 γνώμη δὲ νικᾶν τὴν Κύπριν πειρωμένη
 τροφοῦ διώλετ' οὐχ' ἐκούσα μηχαναῖς, 1305
 ἢ σφ' δι' ὄρκων παιδὶ σημαίνει νόσον.
 ὁ δ' ὥσπερ ὦν δίκαιος οὐκ ἐφέσπετο
 λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος
 ὄρκων ἀφείλε πίστιν, εὐσεβῆς γεγώς.
 ἢ δ' εἰς ἔλεγχον μὴ πέση φοβουμένη 1310
 ψευδεῖς γραφᾶς ἔγραψε καὶ διώλεσε
 δόλοισι σὺν παῖδ', ἀλλ' ὁμῶς ἔπεισέ σε.

ΘΗ. οἴμοι.

ΑΡ. δάκνει σε, Θησεῦ, μῦθος; ἀλλ' ἔχ' ἥσυχος,
 τούνθενδ' ἀκούσας ὡς ἂν οἰμώξεῖς πλέον.
 ἄρ' οἶσθα πατρὸς τρεῖς ἀρὰς ἔχων σαφεῖς; 1315
 ὦν τὴν μίαν παρεῖλες, ὦ κάκιστε σύ,
 εἰς παῖδα τὸν σόν, ἐξὸν εἰς ἐχθρόν τινα.
 πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς
 ἔδωχ' ὄσονπερ χρῆν, ἐπέπερ ἦνεσεν·
 σὺ δ' ἔν τ' ἐκείνῳ κὰν ἐμοὶ φαίνει κακός, 1320
 ὃς οὔτε πίστιν οὔτε μάντεων ὄπα
 ἔμειπας, οὐκ ἤλεγξας, οὐ χρόνῳ μακρῷ
 σκέψιν παρέσχες, ἀλλὰ θᾶσσον ἢ σ' ἐχρήν
 ἀρὰς ἐφήκας παιδὶ καὶ κατέκτανες.

ΘΗ. δέσποιν', ὀλοίμην.

1304. γνώμη. "By good sense," i.e. by remembering how impracticable it was.

1307. ὥσπερ ὦν δίκαιος, Monk reads ὥσπερ ἦν δίκαιος. Mr. Paley reads ὥσπερ οὖν δίκαιος, "as in fact a just man," which I much prefer.

1309. ὄρκ. ἀφείλε πιστ. Notice the phrase, "dishonour his oath."

1315. σαφεῖς. Cf. 890, "clear," so that there could be no mistake.

1316. παρεῖλες. Diverted from its proper object, i.e. (some real enemy) to employ it against your son; here *παρα* has its real sense; to be on one side of some object aimed at or specified. As a preposition it governs three cases; Gen. dat. acc., and means respectively "from, at, or to along side of."

1319. ἦνεσεν for κατήνεσεν. "Had promised."

- AP. δελν' ἔπραξας, ἀλλ' ὁμως 1325
 ἔτ' ἔστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν·
 Κύπρις γὰρ ἤθελ' ὥστε γίνεσθαι τάδε,
 πληροῦσα θυμόν. θεοῖσι δ' ὦδ' ἔχει νόμος·
 οὐδεὶς ἀπαντᾶν βούλεται προθυμία
 τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αἶ. 1330
 ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη
 οὐκ ἂν ποτ' ἦλθον εἰς τόδ' αἰσχύνης ἐγὼ
 ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ
 θανεῖν ἐᾶσαι. τὴν δὲ σὴν ἀμαρτίαν
 τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκῃς· 1335
 ἔπειτα δ' ἡ θανούσ' ἀνάλωσεν γυνή
 λόγων ἐλέγχους ὥστε σὴν πείσαι φρένα.
 μάλιστα μὲν νυν σοὶ τὰδ' ἔρρωγεν κακά,
 λύπη δὲ κᾶμόι· τοὺς γὰρ εὐσεβεῖς θεοὶ
 θνήσκοντας οὐ χαίρουσι· τοὺς γε μὴν κακοὺς 1340
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.
- XO. καὶ μὴν ὁ τάλας ὄδε δὴ στείχει,
 σάρκας νεαρὰς ξανθὸν τε κᾶρα
 διαλυμανθείς. ὦ πόνος οἴκων,
 οἶον ἐκράνθη δίδυμον μελάθροισι 1345
 πένθος θεῶθεν καταληπτόν.
- III. αἰαὶ αἰαὶ·
 δύστανος ἐγὼ, πατρὸς ἐξ ἀδίκου

1342. The chorus see Hippolytus approaching (1347—1387) he laments over his hard fate and expresses a wish to die. 1389.—The end. Artemis and Theseus encourage Hippolytus. Artemis (1437) departs, immortals not being allowed to look upon death. 1450. The father and son are reconciled and Theseus forgiven.

1331. *ἔπει* = γὰρ, for be assured, &c.

1340. *θνήσκοντας οὐ χαίρουσι*. This phrase was called Oropismus because it was used by the people of Oropus, cf. Eur. *Electus*, 390. Soph. *O. T.* 936. *Philoct.* 1314. *Aj.* 789.

1346. *καταληπτόν*. "Suddenly coming upon one" (a medical term).

- χρημοῖς ἀδίκους διελυμάνθην.
 ἀπόλωλα τάλας, οἴμοι μοι. 1350
 διά μου κεφαλᾶς ἄσσοις ὀδύνας,
 κατὰ δ' ἐγκέφαλον πηδᾶ σφάκελος.
 σχές, ἀπειρηκὸς σῶμ' ἀναπαύσω.
 [ἐξ.]
 ὦ στυγρὸν ὄχημ' ἵππειον, ἐμῆς 1355
 βόσκημα χερός,
 διά μ' ἐφθειας, κατὰ δ' ἔκτεινας.
 φεῦ φεῦ· πρὸς θεῶν, ἀτρέμας, δμῶες,
 χροδὸς ἐλκώδους ἄπτεσθε χεροῖν.
 τίς ἐφέστηκεν δεξιὰ πλευροῖς; 1360
 πρόσφορά μ' αἴρετε, σύντονα δ' ἔλκετε
 τὸν κακοδαίμονα καὶ κατάρaton
 πατὸρ ἀμπλακίαις. Ζεῦ, Ζεῦ, τὰδ' ὄρας;
 ὄδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,
 ὄδ' ὁ σωφροσύνη πάντα ὑπερσχῶν 1365
 προὔπτον ἐς "Αἶδαν στείχω κατὰ γᾶς,
 ὀλέσας βίον· μόχθους δ' ἄλλως
 τῆς εὐσεβίας
 εἰς ἀνθρώπους ἐπόνησα.
 αἰαὶ αἰαὶ· 1370
 καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει.

1349. *χρημοῖς*. Here used = anathema, or at least "solemn curse;" the more usual sense is "oracular response."

1351. *διά μου κεφ.* Cf. *Medea* 144, *διά μου κεφαλᾶς φλόξ βάιη*.

1360. *τίς ἐφέστηκεν δεξιὰ*. Monk reads *τίς ἐφέστηκεν ἐνὸς δεξιὰ* for *ἐκ δεξιᾶς* adverbially.

1361. *σύντονα*. Bear me off in (measured) time, i.e., carefully, without jolting.

1367. *ἄλλως*. Cf. 198 supra.

— *τῆς εὐσεβίας*. Understand *ἀντι* or *ἐνεκα*. Compare Soph. *Ant.* 1177. *πατρὶ μνήσας φόνου*. To no purpose have I undergone troubles through my scrupulous conduct towards men.

- μέθετέ με τάλανα·
καί μοι Θάνατος Παιῶν ἔλθοι.
προσαπόλλυτέ μ' ἄλλυτε τὸν δυσδαίμον'·
* ἀμφιτόμου λόγχας ἔραμαι 1375
διαμοιρᾶσαι,
διὰ τ' εὐνᾶσαι τὸν ἐμὸν βίοντον.
ὦ πατὴρ ἐμοῦ δύστανος ἀρά,
μιαιφόνων τε συγγόνων,
παλαιῶν προγεννητόρων 1380
ἐξορίζεται κακὸν οὐδὲ μέλλει,
ἔμολε τ' ἐπ' ἐμέ
τί ποτε τὸν οὐδὲν ὄντ' ἐπαίτιον κακῶν;
ὡ μοι τί φῶ;
πῶς ἀπαλλάξω βιοτὰν 1385
[ἐμὰν] τοῦδ' ἀναλήγτου πάθους;
εἴθε με κοιμίσειε τὸν δυσδαίμον'
"Αἶδου μέλαινα νύκτερός τ' ἀνάγκα.
AP. ὦ τλήμων, οἶα ξυμφόρᾳ ξυνεζύγης·
τὸ δ' εὐγενές σε τῶν φρενῶν ἀπώλεσεν. 1390
III. ἔα·
ὦ θεῖον ὀδμήης πνεῦμα· καὶ γὰρ ἐν κακοῖς
ὦν ἰσθόμην σου κἀνεκουφίσθην δέμας·
ἔστ' ἐν τόποισι τοισίδ' Ἄρτεμις θεά.
AP. ὦ τλήμων, ἔστι, σοί γε φιλιτάτη θεῶν.
III. ὀρᾶς με, δέσποινα, ὡς ἔχω, τὸν ἄθλιον; 1395

1374. *προσαπόλλυτε*. Kill me outright, (i.e., in addition to the misery already inflicted, finish me). Others think *ἀπόλλυτε* is pres. Indic. "you are killing me" (i.e., by carrying me roughly).

1380. *προγεννήτορες*, i.e., Pelops and Tantalus: Atreus and Thyestes were brothers of Pittheus, who was father of Æthra: Æthra married Ægeus and became mother of Theseus.

1391. *θεῖον ὀδμήης πνεῦμα*. Cf. *Æsch. Pr. V.* 115. The Gods, it would appear, were recognized by a certain divine fragrance: cf. line 86. It is expressly stated that Artemis was invisible to Hippolytus even on their joint hunting expeditions.

- AP. ὀρώ· κατ' ὄσσων δ' οὐ θέμις βαλεῖν δάκρυ.
 III. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης,
 AP. οὐ δῆτ'· ἀτάρ μοι προσφιλέης γ' ἀπόλλυσαι.
 III. οὐδ' ἵππωνώμας οὐδ' ἀγαλμάτων φύλαξ.
 AP. Κύπρις γὰρ ἡ πανούργος ὧδ' ἐμήσατο. 1400
 III. ὦμοι· φρονῶ δὴ δαίμον' ἢ μ' ἀπώλεσε.
 AP. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.
 III. τρεῖς ὄντας ἡμᾶς ὤλεσ', ἦσθημαι, Κύπρις,
 AP. πατέρα τε καὶ σέ καὶ τρίτην ξυνάορον.
 III. φῶμωξα τοῖνυν καὶ πατρὸς δυσπραξίας. 1405
 AP. ἐξηπατήθη δαίμονος βουλευμασιν.
 III. ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.
 ΘΗ. ὀλωλα, τέκνον, οὐδέ μοι χάρις βίου.
 III. στένω σέ μᾶλλον ἢ 'μέ τῆς ἀμαρτίας.
 ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός. 1410.
 III. ὦ δῶρα πατρὸς σοῦ Ποσειδῶνος πικρά.
 ΘΗ. ὡς μήποτ' ἔλθειν ὦφελ' εἰς τοῦμόν στόμα.
 III. τί δ' ; ἕκτανές τᾶν μ', ὡς τότ' ἦσθ' ὠργισμένος.
 ΘΗ. δόξης γὰρ ἤμεν πρὸς θεῶν ἐσφαλμένοι.
 III. φεῦ·
 εἶθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος. 1415
 AP. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφον
 θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας

1396. οὐ θέμις. Cf. Ovid *Metamorph.* 2, 621.

1402. τιμῆς ἐμέμφθη. Because of honour (unpaid to her), cf. *Hec.* 962, εἰ τι μέμφει τῆς ἐμῆς ἀπουσίας.

1403. τρεῖς ὄντας. Monk reads τρεῖς ὄντας ἡμᾶς ὤλεσεν κύπρις μία, and says that ἦσθημαι "frigidum est et e margine irrepisse in textum videtur." Mr. Paley reads τρεῖς ὄντας ἡμᾶς ὤλεσ' ἦσθημαι, μία, and says that κύπρις is a gloss. Valck and Dindorf have the same reading.

1406. φῶμωξα. Cf. 614, note.

1415. ἀραῖος. Cf. Eur. *Iph. Taur.* 778, *Medea* 608, *Æsch. Agam.* 228, would that the race of mortals could (by curses) bring mischief on the gods.

1416. For οὐδὲ immediately following οὐ, cf. Soph. *Tr.* 280, ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες.

- ὄργαι κατασκήψουσιν εἰς τὸ σὸν δέμας
 [σῆς εὐσεβείας κάγαθῆς φρενὸς χάριν].
 ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χειρὸς 1420
 ὃς ἂν μάλιστα φίλτατος κυρῆ βροτῶν
 τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.
 σοὶ δ', ὦ ταλαίπωρ', ἀντὶ τῶνδε τῶν κακῶν
 τιμὰς μεγίστας ἐν πόλει Τροιζηνία
 δώσω· κόραι γὰρ ἄζυγες γάμων πάρος 1425
 κόμας κεροῦνταί σοι, δι' αἰῶνος μακροῦ
 πένθη μέγιστα δακρύων καρπουμένῳ.
 αἰεὶ δὲ μουσοποιοὺς εἰς σὲ παρθένων
 ἔσται μέριμνα, κούκ ἀνώνυμος πεσῶν
 ἔρωσ ὁ Φαίδρας εἰς σὲ συνηθήσεται. 1430
 σὺ δ', ὦ γεραιοῦ τέκνον Αἰγέως, λαβέ
 σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσαι·
 ἄκων γὰρ ὄλεσάς νιν· ἀνθρώποισι δὲ
 θεῶν διδόντων εἰκὸς ἐξαμαρτάνειν.
 καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν, 1435
 'Ἴππόλυτ'· ἔχεις γὰρ μοῖραν ἧ διεφθάρης.
 καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὀρᾶν
 οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς·
 ὀρῶ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.
 III. χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβία· 1440
 μακρὰν δὲ λείποις ῥαδίως ὀμιλίαν.
 λύω δὲ νεῖκος πατρὶ χρηζούσης σέθεν·

1417. ἀτιμοὶ = unpunished, without requital: cf. *Æsch. Agam.* 1250 (Paley), οὐ μὴν ἀτιμοίγ ἐκ θεῶν τευήξομεν.

1425. Maidens were to mourn the loss of the chaste Hippolytus.

1439. τοῦδε κακοῦ refers to θανάτον contained in θανασίμοισιν.

1441. λείποις. A slight reproach to Artemis. "You find it an easy matter to break off our long intercourse. So Monk, and Mr. Paley.

— Another reading is λείποις, i.e., may you find this snapping of our old intercourse easy to bear.

- καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.
αἰαί, κατ' ὄσσω κυγχάνει μ' ἤδη σκότος·
λαβοῦ, πάτερ, μου καὶ κατόρθωσον δέμας. 1445
- ΘΗ. ἄμοι, τέκνον, τί δρᾷς με τὸν δυσδαίμονα;
ΙΠ. ὄλωλα καὶ δὴ κερτέρων ὄρῳ πύλας.
ΘΗ. ἦ τὴν ἐμὴν ἀναγνον ἐκλιπῶν φρένα;
ΙΠ. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόνου.
ΘΗ. τί φῆς; ἀφίης αἵματός μ' ἐλεύθερον; 1450
ΙΠ. τὴν τοξόδαμμον Ἄρτεμιν μαρτύρομαι.
ΘΗ. ὦ φίλταθ', ὡς γενναῖος ἐκφαίνει πατρί.
ΙΠ. ὦ χαῖρε καὶ σύ, χαῖρε πολλά μοι, πάτερ.
ΘΗ. ὦμοι φρενὸς σῆς εὐσεβοῦς τε κάγαθῆς.
ΙΠ. τοιῶνδε παίδων γνησίων εἵχου τυχεῖν. 1455
ΘΗ. μὴ νυν προδῶς με, τέκνον, ἀλλὰ καρτέρει.
ΙΠ. κεκαρτέρηται τᾶμ'· ὄλωλα γάρ, πάτερ·
κρύψον δέ μου πρόσωπον ὡς τάχος πέπλοις.
ΘΗ. ὦ κλείν' Ἀθηνῶν Παλλάδος θ' ὄρσιματα,
οἴου στερήσεσθ' ἀνδρός. ὦ τλήμων ἐγώ· 1460
ὡς πολλά, Κύπρι, σῶν κακῶν μεμνήσομαι.
ΧΟ. κοινὸν τόδ' ἄχος πᾶσι πολίταις
ἦλθεν ἀέλπτως.
πολλῶν δακρύων ἔσται πίτυλος·

1443. καὶ γὰρ πάροιθε. This is not the first time I have obeyed your behests.

1449. οὐ δῆτα refers to ἀναγνον only; ἀναγ here almost like the modern "unconfessed," "with the guilt upon it."

1456. καρτέρει...κεκαρτέρηται τᾶμ'. "Patience."—"My patience-days are done."

1458. κρύψον πρόσωπον. There was a general instinct among the Greeks and Romans to veil their features at the point of death. Cf. Latin "obvoluto capite."

1460. Notice στερήσεσθε used *passively*, cf. Thuc. 3, 2.

1464. πίτυλος (lit.) the regular sound of oars. Here the splashing or dropping of tears. Cf. Eur. *Alcest.* 798, where it represents the sound of wine dropping into a cup.

τῶν γὰρ μεγάλων ἀξιοπενθεῖς
 φῆμαι μᾶλλον κατέχουσιν.

1465

1466. κατέχουσιν = "are prevalent," cf. Thuc. 3, 89, τῶν σεισμῶν κατέχοντων; 1, 10, ὡς ὁ λόγος κατέχει, as the prevalent story runs.

